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ABSTRACT

This document is a collection of nine papers, each of which recommends strategies for the implementation of multicultural education. Also examined are specific issues, including bidialectical education, learning styles, interpersonal skills training, and disproportionate minority discipline. (Authors)

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ED186355

MULTICULTURAL TEACHER EDUCATION

Preparing Educators to Provide Educational Equity

Volume I

U.S. DEPARTMENT OF HEALTH
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NATIONAL INSTITUTE OF
EDUCATION

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MULTICULTURAL TEACHER EDUCATION:
PREPARING EDUCATORS TO PROVIDE EDUCATIONAL EQUITY

Volume I

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FOREWORD

Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism.

Multicultural education programs for teachers are more than special courses or special learning experiences grafted onto the standard program. The commitment to cultural pluralism must permeate all areas of the educational experience provided for prospective teachers.

So stated AACTE's first Commission on Multicultural Education in 1972. In 1976, with a project of the Commission, the standards of the National Council for Accreditation of Teacher Education (NCATE) were revised to include a single standard on multicultural education. These standards also include references to multicultural education in 14 of the remaining 29 standards for basic teacher education programs and in five of the remaining 39 standards for advanced programs.

As we enter a new decade, the Commission reaffirms its commitment to multicultural education and equal educational opportunity for all students. As the interdependency of nations and people around the world accelerates, the need to prepare educators to be aware of, understand, accept, and function effectively in settings and with people culturally different from themselves is more critical than ever. As teacher educators, we can not neglect our responsibility to develop programs that reflect the multicultural realities of the United States and the world.

One of the Commission's program goals is to assist institutions, agencies, and organizations in the preparation of educational personnel for a pluralistic society and an interdependent world. With the support of a NIE-funded project, "Knowledge Interpretation Program: Training Educators to Provide Educational Equity", the Commission has prepared four documents to assist institutions in the process of designing and redesigning multicultural education programs. This document, Volume I, is a collection of nine papers examining strategies for implementing multicultural education in teacher education programs. The other three documents are:

Vol. II	Multicultural Teacher Education: Case Studies of Thirteen Programs. A collection of case studies based on data from site visits to 13 institutions that varied in size, geographical region, and ethnic and racial composition of the student and community populations. The collection presents alternative strategies for implementing multicultural teacher education programs.
Vol. III	Multicultural Teacher Education: An Annotated Bibliography of Selected Resources. A compilation of resources and reference materials for possible use in preservice, inservice, and graduate classes.
Vol. IV	Multicultual Teacher Education: Guidelines for Implementation. A set of guidelines to be used in planning and evaluating multicultural teacher education programs. These guidelines go beyond the minimum requirements of the NCATE Standards, designing exemplary teacher education programs that reflect a commitment to multicultural education and the provision of educational equity.

Edmund J. Cain
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Multicultural Education
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This book is the result of the work of many people. The topics to be addressed were selected from 103 proposals by members of the project's Advisory Panel, chaired by Charles Hayes. Each of the sixteen authors spent many hours writing and talking with the project staff as the document took shape. The editors and AACTE's Commission on Multicultural Education sincerely appreciate the efforts of the authors in raising issues and making recommendations for preparing educators to more effectively provide educational equity.

The editors also gratefully appreciate the assistance of Phyllis Irby in patiently typing this document. We also acknowledge the assistance of Wayne Barrett who provided the technical editing of the document.

Finally, the editors and project staff appreciate the patience and encouragement of Mildred Thorne, the project monitor at the National Institute of Education.

INTRODUCTION

Educational equity is the major tenet underlying the development of multicultural education. The existence of pluralism in this country is recognized and enhanced through multicultural education. Multicultural education recognizes individual and cultural differences as they are reflected in learning, human relations, motivational incentives, and communicative skills. In multicultural education all students are recognized as individuals different from one another, because of the interaction between their cultural background and societal and political factors. The sex, race, ethnicity, age, socioeconomic level, physical and mental capabilities, and religion of students must be understood in order to develop an equitable educational environment.

Although equity in education has been voiced as a national goal since the 1954 Brown vs. Topeka Board of Education decision, an examination of the curricula used from preschool through college would uncover inequities. An investigation of the educational environment of classrooms and schools would uncover additional inequities. This implies the need for a reexamination of education from a different philosophical frame of reference. Multicultural education is a vehicle for both the examination and delivery of educational equity.

The authors believe that teachers and other education personnel can deliver educational equity in our schools. However, the mandate of teacher education programs must be to prepare teachers with the necessary skills to deliver education to all students equitably once they are in the classroom. This, of course, implies that teacher educators must examine their own programs to determine how well they are currently delivering such skills. This will probably necessitate the redesigning of portions of current programs. In a paper prepared earlier for AACTE, the authors indicated:

> Designers of multicultural teacher education programs must be cognizant of concepts that describe the relationship, intraactions, or interactions among individuals and groups. These concepts are racism, sexism, prejudice, discrimination, oppression, powerlessness, power, inequality, equality, and stereotypes. Designers also must be aware of various multicultural concepts including ethnic studies, minority studies, bilingualism, women studies, cultural awareness, human relations, value clarification, and urban education (Bidol, Note 1, 1977).

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The redesigning of teacher education programs for multicultural education might be based on the following assumptions:

1. The uniqueness of the American culture has been fashioned by the contributions of many diverse cultural groups into an interrelated whole.
2. Cultural diversity and the interaction among different groups strengthen the fiber of American society to ensure each citizen's inherent right to be an individual.
3. The isolation or assimilation of any cultural group changes the structure of the American culture and weakens its basic intent of enhancing the maximum worth of every individual.
4. The education system provides the critical function of molding attitudes and values necessary for the continuation of a democratic society.
5. Teachers must assume leadership in creating a climate for a culturally pluralistic society.
6. For teachers to assume leadership roles, they must be trained in institutions where the environment reflects commitment to multicultural education.

When the National Council for Accreditation of Teacher Education (NCATE) revised their Standards for the Accreditation of Teacher Education in 1976, members thought that programs for preparing teachers must include multicultural education in order to better prepare personnel to work in a multicultural society. The revised standards that went into effect in 1979 thus include a standard on multicultural education. They also contain references to multicultural education in standards on governance, faculty, students, resources, and long-range planning. Throughout this document, the authors refer to those standards. The major reference reads:

> 2.1.1 Multicultural Education
>
> Multicultural education is preparation for the social, political and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating and behaving in differential cultural settings. Thus, multicultural education is viewed as an intervention and an

on-going assessment process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society.

Provision should be made for instruction in multicultural education in teacher education programs. Multicultural education should receive attention in courses, seminars, directed readings, laboratory and clinical experiences, practicum, and other types of field experiences.

Multicultural education could include but not be limited to the experiences which: (1) promote analytical and evaluative abilities to confront issues such as participatory democracy, racism and sexism, and the parity of power; (2) develop skills for values clarification including the study of the manifest and latent transmission of values; (3) examine the dynamics of diverse cultures and the implications for developing teaching strategies; and (4) examine linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies.

Standard: The institution gives evidence of planning for multicultural education in its teacher education curricula including both the general and professional studies components.

The major purpose of this document is to clarify the meaning and intent of this and other Standards. Implementing the intent of the multicultural perspective in the NCATE standards is the theme of Part I of this document. Chapter 1 focuses on the recruitment, admission, retention, and placement of students. Grant, Sabol, and Sleeter present a strong case for the evolvement of a diverse student population to enhance educational equity. Their discussion of policy recommendations not only focuses on the retention, recruitment, and counseling of students, but also presents a strong rationale for the superiority of a diverse student body in facilitating the educational process.

Baptiste and Baptiste present cognitive and affective competencies for a multicultural curriculum. Their conceptualization of multicultural education includes a topology of the levels of multiculturalism that can be observed in a teacher education program. The writers argue that a teacher training program may reflect one or more of the three levels described by their model. The authors also present a schematic model demonstrating the relationships of nineteen generic competencies for incorporating multiculturalism into a teacher training program. The eleven cognitive competencies have been assessment techniques, and suggested courses for delivery. The authors believe that one of the major causes of inequity within the educational system lies within the curriculum process. They submit that their recommended competencies can play a major role in alleviating inequities within the curriculum process.

Kohut tackles one of the major components of a multicultural teacher education program -- preservice field experiences. He attempts to speak to those facets of field experiences reflected in the NCATE standards. His recommendations for enhancing the preservice professional studies are buttressed with illustrative examples, to which the reader should be able to relate. He covers all aspects of the preservice training program, including the relationship of the School of Education to general studies, involvement of faculty, student supervision, and the expansion of student teacher experiences.

In chapter four Hayes explores community participation in teacher education. This chapter discusses the cornerstone of multicultural training--the community relationship to the education process. Various ways are suggested that teacher educators can incorporate community members into teacher training programs in the humanistic, behavioral, and clinical aspects of the program. She also outlines strategies and procedures that would clarify and simplify the process of gathering and sharing information as well as initiating personal and social communications.

Garcia identifies in chapter five the goals, instructional models, and strategies which are relevant to teacher education that is multicultural. He asserts that the NCATE standard on multicultural education implies two major objectives for professional educators: (1) to function nonethnocentrically within pluralistic classrooms and (2) to provide curriculum and instruction about the pluralism of U.S. society. He also describes three instructional models--intergroup relations, ethnic studies, and bilingual/bicultural education as feasible delivery systems for attaining these objectives.

The writers for Part II have focused on selected issues that should be addressed in teacher education programs as a part of multicultural education. Spencer and McClain treat the issue of bidialectical education or the teaching of standard English. They argue that because of the misconceptions and controversy involving the issue of nonstandard English, it is important that educators be aware of bidialectical education and its implications in the provision of educational equity. It is their belief that bidialectial education offers students a chance to retain full participation in their own culture and fully participate in the mainstream culture.

In chapter seven Mitchell and Watson discuss personal cultural orientations and their educational implications. The use of the family as a primary source for understanding how students learn is emphasized. Research findings on different learning styles and teaching strategies appropriate to these differences are discussed, along with anthropological information and techniques that provide a basis for modification in curriculum, methods, and school management.

Banks and Benavidez discuss the importance of teachers' interpersonal skills for providing equity in the schools. They propose the Interpersonal Skills Model of Carkhuff and Berenson as an effective means for training preservice and inservice teachers in this area. If teachers use interpersonal skills while working with students from diverse cultural backgrounds, students will be better able to utilize their unique cultural experiences and personal resources in the process of acquiring new learning.

In the final chapter Fanta and Pruitt-Malone examine the issues of disproportionate minority discipline. Their major thrust is on the unequal treatment of students behaviorally in the schools. The writers attempt to focus the attention of professional educators on what is essentially the evolution of a segregation problem in American education. They suggest both mechanisms and methodologies that the educational community may employ in responding to the problem.

REFERENCE NOTE

1. Bidol, P., Baptiste, H. P., Jr., Baptiste, M. L., Holmes, E. A., and Ramierz, M., III. Incorporating a multicultural perspective: NCATE's revised standards for curriculum. An unpublished paper, American Association of Colleges for Teacher Education, 1977.

H. Prentice Baptiste, Jr.
Mira L. Baptiste
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PART I

IMPLEMENTING MULTICULTURAL EDUCATION

Chapter 1

RECRUITMENT, ADMISSIONS, RETENTION, AND PLACEMENT FOR EDUCATIONAL EQUITY: AN ANALYSIS OF THE PROCESS*

Carl A. Grant
C. Ruth Sabol
Christine E. Sleeter

The process of recruitment, admissions, retention, and placement of students into higher education is vital--not only to train and place students in jobs, but to provide intangible benefits to students while sustaining both the university and the society. By attending a university, students acquire the cultural capital that affords them a better opportunity to achieve personal and professional fulfillment. The university, at the same time, relies on the recruitment, admissions, retention, and placement of students for both its stimulus and support. Society also benefits by gaining the educated citizens vital to its renewal. Although the process of recruitment, admissions, retention, and placement is necessary, the impediments often hidden in the process have long hindered the

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Only recently has attention been given to the lack of equity in recruitment, admissions, retention, and placement procedures. Admittedly, this attention was not given completely voluntarily by institutions of higher learning. It was given in response to federal legislation and to pressure from civil rights organizations. Institutions of higher education were forced to recognize the need to appeal to a broader base of students in order to comply with federal regulations and social demands. In addition, these institutions now are beginning to recognize the need to appeal to nontraditional students as serious financial cutbacks--caused in part by the decrease in the enrollment of traditional students--are faced. This has encouraged teacher educators to examine the process of recruitment, admissions, retention, and placement. Our task is to explore the dimensions of this process by raising issues, making recommendations, and synthesizing its implications for educational equity.

In order to obtain current data on recruitment, admission, retention, and placement in teacher education programs, we developed a survey form--the Recruitment, Admissions, Retention, and Placement (RARP) Questionnaire. This was mailed to 53 teacher education institutions in the United States. Telephone

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University; and Herman Bozeman, Chairman of Teacher Education, Norfolk State University. Finally, the authors acknowledge the assitance of faculty members at the University of California-Berkeley, University of Detroit, Ohio State University, Otterbein College, Seton Hall University, Texas Wesleyan College, University of Washington, Navajor Community College, University of Illinois at Champaign-Urbana, Hunter College, Wiley College, Gallaudet College, Howard University, Stanford University, George Washington University, Tennessee State University, Fist University, and Norfolk State University.

1. Nontraditional students are those who, because of racial, socioeconomic, and regional background, handicap, age, or sex, have traditionally been denied full participation in the process of higher education.

2. The colleges and universities include (1) a sample randomly selected from the list in the Directory: Multicultural Education Programs in Teacher Education Institutions in the United

interviews were conducted with faculty members in 17 of the 40 institutions that completed the questionnaire. The data from the questionnaires and the interviews were analyzed to determine current policies and procedures used in recruiting, admitting, retaining, and placing teacher education students. It was also used to assess issues and problems relating to educational equity faced by teacher educators in performing each of those functions. The data were also analyzed to ascertain similarities and differences between predominantly majority institutions (i.e., white) and predominantly minority insitutions (i.e., Black, Native American, and hearing impaired).

RECRUITING STUDENTS FOR EDUCATIONAL EQUITY

Teaching is a middle class occupation (Rosenbloom, 1977). Consistent with historical patterns, "recent graduates from teacher preparation institutions are predominantly female, white, middle class, and English speaking" (*The State of Teacher Education*, 1977). Furthermore, the makeup of the teaching profession has not diversified substantially in the past five years. In fact, between 1970 and 1977 the proportion of female teachers has increased from 67.6% to 72.5% (*The Condition of Education*, 1976; *The State of Teacher Education*, 1977). Besides this, in 1977 approximately 89% of the teachers in the United States were white, a figure that has shown no significant change since 1973. Only 11% were nonwhite (*The State of Teacher Education*, 1977). Yet, significantly, 17% of the student population was minority (Golladay, 1977). Also, a disproportionate number of teachers came from small towns and rural areas. These areas supplied 58.8% of the seniors in teacher education programs (*The State of Teacher Education*, 1977) although at least 70% of the population throughout the 1970's has been urban (Green, 1974). For other types of minorities, information is not so accessible. Although we know that approximately 6.5% of the student population is labeled as "handicapped" (Golladay & Noell, 1978), statistics are not available to show how many handicapped teachers there are to represent models of success for handicapped students. Therefore, based on available information, students currently enrolled in teacher education programs do not reflect the diversified sexual,

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States 1978 (AACTE), pp. 3-21; (2) each of the top ten education programs listed in the *Chronicle of Education* (January 15, 1979); and (3) a selected sample of predominantly minority teacher education institutions.

racial, social, language, demographic, or physical characteristics necessary for educational equity--a basic lack of diversity that has not improved over the past five years.

Therefore, we must ask how recruitment can and does influence the diversity in the teacher population and how it can promote educational equity in teacher education programs. First, recruitment must be defined both in terms of its social-historical context and its relationship to the entire process by which new members are brought into the teaching profession.

In its social-historical context the word recruit comes to us from the 17th century and means to strengthen or renew by incorporating new elements into a system or structure. Historically, the change in the process of recruiting students into teacher education programs has paralleled the growth of our awareness of the rights of minorities and the emphasis on the value of diversity in our society. Prior to 1954 was the period of tacit inequity when some educators were more or less aware of the inequity, but few of them made it an issue for social action. From 1954 to 1964 was the period of forced integration when minorities, notably through the leadership of Black people, gained the legal right of equal access to public facilities and public education. From 1964 to 1970 was the period of tokenism when some individual members of minority groups gained individual recognition but often were not viewed as representative of the entire group. Other individuals were showcased as so-called evidence that no discrimination existed. The period since 1970 has been one of Affirmative Action (Grant, 1974), focusing more attention on the necessity of including minorities in the job force.

The policies and practices of recruiting students into teacher education programs have followed these same patterns. Prior to 1954, recruitment maintained the status quo. Recruitment into teaching relied on the unplanned action of forces Lortie (1973) has classified as attractors and facilitators, which influence the decisions leading to occupational choices. Attractors are all the "comparative benefits (and costs)" that attract prospective teachers, while facilitators are all the social mechanisms, such as "eased entry," that facilitate an individual's movement into the profession (Lortie, 1973). While the various attractors and facilitators induced some students and discouraged others from entering teaching during this period, no formal attention was given to recruiting students for educational equity in predominantly white institutions. In predominantly Black institutions, students were recruited and trained primarily to teach Black children in predominantly Black schools.

During the period of forced integration (1954-64), recruitment policies were influenced by a sense of conscious awareness. Schools and departments of education became explicitly aware of the absence of minorities in the predominantly white teacher education institutions. But, active recruitment of students for educational equity was not yet a major concern.

Between 1964 and 1970, recruitment followed a pattern of planned tokenism. Teacher education institutions began to seek out "qualified" minority students. Predominantly white institutions of the North "creamed off" the most highly qualified Black students who previously would have attended a Black college. This forced many predominantly Black institutions into competition for Black students and into enrolling a disproportionate number of females (Dyer, 1967).

Since 1970 active planning for the recruitment of students for educational equity has gained more attention. During this period of affirmative action, it has become clear that plans must be made to actively recruit not only nonwhite minorities, but other groups not adequately represented in the corps of teacher education programs--more men, the handicapped, people over 35, and people from urban areas. By incorporating a diversity of persons into programs emphasizing equity and excellence, teacher education programs are strengthened.

Obviously, recruitment of teacher education students is tied to the overall, institutional recruitment program. The active planning for equity of institutional recruiting programs far exceeds the still haphazard or, at best, limited planning by schools or departments of education. Although teacher education institutions report that they do plan for recruitment, their planning is more to maintain enrollments than to affirm educational equity. Let us, then, isolate and examine some of the issues crucial not just to getting students but to getting students for educational equity.

Since the passage of affirmative action legislation, institutions have developed active and systematic procedures for recruiting students from minority and from lower socioeconomic backgrounds. For example, through college fairs sponsored by such organizations as the National Association of College Admissions Counselors (NACAC) and the National Scholarship Service and Fund for Negro Students (NSSFNS), recruitment counselors from higher education institutions canvass the nation for potential students. There are now more spaces in colleges and universities for qualified minority students than there are students choosing higher education. There are also spaces available in predominantly Black institutions for white students. Since the Department of Health, Education, and Welfare in 1977 ordered six states (Arkansas, Florida, Georgia, North Carolina, Oklahoma, and Virginia) to submit desegregation plans for institutions of higher education, whites are being actively recruited by Black institutions (Wanted: White Students, 1979).

Responses to the RARP questionnaire and interviews clearly indicated that providing open access to institutions of higher education has not eliminated the need for planned recruitment of nontraditional students. Two-thirds of the institutions actively recruit students for their teacher education programs. Although most recruitment is directed at students in high schools and junior colleges, students are also recruited from within their own institutions. A variety of approaches for reaching potential students are used, but most institutions do not have well developed, comprehensive plans for recruitment. Most look at (1) academic achievement (60%), (2) interest in teaching (40%), and (3) personal qualities (20%). Only one of the predominantly white institutions interviewed indicated that it actively recruits racial minorities, and the only institution that actively recruits handicapped students is specifically for the hearing impaired. None of the institutions interviewed actively recruits urban students, older persons, or males.

Clearly, then, although a majority of teacher education institutions do recruit, few have a comprehensive recruitment plan, and even fewer include in their recruitment plan the recruitment of students for educational equity.

Issues

Since many of the doors to higher education are now open to all students, recruitment issues have changed in the past ten years. The major issues for teacher education include:

1. Cost and risk for students,
2. Competition from other professions,
3. Competition from vocational occupations,
4. Costs of recruitment, and
5. Internal politics and policies of the institution.

Due to a shortage of teaching jobs, many students, particularly the less affluent, cannot risk preparing for an occupation in which they may not find employment. Besides, the cost of tuition and the time spent make the investment in four years of higher education more expensive than other kinds of training.

Because affirmative action has opened many professions from which minorities were previously excluded, teaching is no longer as attractive to minority students as it once was. This contributes to the decline in enrollment of minorities in teacher education programs.

Recruiters are discovering that large numbers of minority students simply do not enter college. Although the doors are open to them, many are not convinced of the value of a college education. Instead the students find that vocational occupations provide them a good income without requiring the academic rigors of a four-year institution.

Recruitment programs are often hampered by lack of funds. The time of massive federal funding is past; with the prospects of lower enrollments, institutions are restricting their expenditures. Consequently, they are employing less extensive recruitment procedures. For example, many institutions are resorting to "mail-outs" rather than personal visits. At the same time, hard sell recruitment procedures are also being used by universities faced with falling enrollments and budget reductions (Hard Sell, 1978).

Finally, politics often influence recruitment. When recruitment for equity is a goal supported by the tenured faculty of an institution, programs are established to accommodate the needs of a diverse student population. More often, however, recruitment for equity is implemented and supported either by affirmative action officers who are not a part of the tenured faculty or by administrators concerned with offsetting declining enrollments or satisfying federal or state requirements. In such cases, unqualified students are hustled into the university, often with financial aid, then pushed out because the institution has failed to establish programs to meet their needs.

Recommendations

Planning committee for educational equity. Since teacher education schools often do not have a plan for recruitment for educational equity, a recruitment committee composed of faculty, students, and public school respresentatives should be established. The committee should develop guidelines and procedures for the recruitment of a diverse student population that includes more nonwhite, urban, male, over 35, bilingual, and handicapped members.

Channels for recruitment. Recruitment techniques must take into account the various channels that influence student choices, including high school counselors, high school teachers, members of the higher education faculty, and parents and other family members. Continual contact with all of these is vital. It is particularly important to reach the parents of minorities in order to assure them of the safety of their children, especially in large, predominantly white institutions. Recruitment procedures must also address the concern many minority parents have for preserving their own cultural roots in what is often perceived as the alien ground of the predominantly white university. In recruiting handicapped students, recruitment officers must provide full information to parents about the availability of necessary facilities at the university. For older students, recruitment channels should be maintained with the counselors and faculty of two-year institutions.

Recruitment team. Recruitment must be done in a personal manner by a trained, informed team of individuals who themselves represent a diversity of backgrounds. Besides this, members of the recruitment team must fully inform those being recruited of their rights related to the institution's policies and procedures for enrollment.

Financial aid. Financial aid in the form of scholarships and grants must be available to students recruited into teacher education programs, since only in this way can teacher education hope to attract a diverse student population. Also, ample nonresident fee remissions must be availabe to students from outside a state that has a dual fee structure for resident and nonresident students.

Recruitment procedures. Colleges and universities must develop a variety of procedures and techniques for recruiting students. These might include outfitting a recruitment van to appear at community functions, using both teacher education students and alumni to make personal contact with potential students, producing T.V. tapes and slide presentations to show in high schools, offering field experiences to freshmen or others interested in learning about teaching, and placing ads in high school and junior college newspapers (The College Hustle, 1978).

Job placement. Recruitment into a teacher education program must carry with it the commitment on the part of the teacher training institution that only the approximate number of students that can reasonably expect to find jobs will be recruited for teacher education programs.

Earlier initial contacts. Because institutions often require certain high school courses for admission, the recruitment officer must make the intial contact while the student is planning rather than finishing the high school program.

Study of noncollege-bound students. Many university recruiters question where noncollege-bound students go when they complete high school. The aid of high schools should be enlisted to develop procedures for conducting student-flow studies. Information from such studies will help institutions develop recruitment plans that result in the enrollment of more students per dollar cost.

ADMITTING STUDENTS FOR EDUCATIONAL EQUITY

By defining the standards necessary for an individual to enter training in any profession, admissions policies affect prospective members of that profession. These policies may either select in or select out individuals from specific groups; or they may not attract certain persons (e.g., a policy that establishes a comparatively low grade point average for admission may not attract the academically talented). However, standards of academic and technical excellence need not be compromised in order for a profession to achieve a mix of culturally diverse members.

Admissions standards must be examined in order to determine how well they correlate with the effectiveness with which an individual performs a job. Admissions policies for teacher education need to be analyzed for their effect on the individual, the institution, the profession and the society (Thresher, 1969). Admissions policies can influence or even determine a person's lifework work and goals. For example, because it is very unlikely that an individual with a 2.0 grade point average (GPA) would gain admittance to medical or law school, such an individual would not likely aspire to become a doctor or lawyer. Admissions policies, by suggesting that teaching may be unchallenging, may encourage academically talented to bypass teaching as a possible profession. But these same policies might attract persons who feel that little effort is required to complete a teacher education program. Admissions policies may also affect the way a teacher education program operates. The level of admissions standards may influence the academic expectations the faculty holds for students. These policies may also help determine the nature of course offerings and the expenditure of funds. Admissions policies that try to maintain high enrollments in an institution may not necessarily maintain the requisite academic standards of the profession at large. On the other hand, excessively tough admissions policies often serve to limit the profession to individuals with a narrow range of talents and skills. Any of these policies can determine the level of respect society pays to the profession.

Admissions policies for teacher education must respond to the failure of schools to successfully meet the needs of all children. This failure must be analyzed objectively to determine if there is any relationship between admissions policies and the academic and social problems that exist in schools. That finding will help determine if students admitted into teacher education are potentially capable of teaching more effectively. The analysis should review the individual characteristics of preservice teachers and examine the level of expectations teacher educators have for students.

The shortage of teaching jobs in some fields must also be considered. This should influence, to some degree, the number of students who enter these programs. While no qualified persons should be barred from entering teacher education programs, they must receive counseling and guidance about career choices in teaching related fields. The effects of lowering enrollments on the teacher education faculty must also be analyzed. Fewer applicants for teacher education programs may encourage the lowering of admissions standards in order to avoid a reduction in the size of the faculty or the retraining of faculty members.

Admissions policies vary in the degree of selectivity along a continuum marked by restricted access at one end and open access at the other. Access to an institution may be restricted by high tuition, narrow admissions standards, or both. Policies restricting access are found more in private than in public institutions (Continuity and Discontinuity, 1973) and more in some professional training programs, such as medicine or pharmacy, than in others, such as teaching and social work.

Open access means "equal access for all to higher education" (Decker, Jody, & Brings, 1976). This is accomplished by charging low tuition and admitting students from the lower half of high school graduating classes. The increase in the number of institutions admitting students through open access has come in response to the demands of equal opportunity required by civil rights legislation and societal pressure. This recognizes that many individuals, particularly those of lower socioeconomic or

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3. Howey, Yarger, and Joyce (1978) reported that "only about one in 10 programs indicated that they used population studies or projections of future public school enrollment to determine the number of teacher candidates to admit" (p. 39).

minority status, historically have been excluded from systems of higher education.

Special admissions procedures admit some students without changing admissions requirements for all students. Most often, special admissions is used to admit students from specific groups, such as racial minorities, who in the past have been excluded from predominantly white schools. It is also used to admit those who have been deprived of adequate precollege education. Under special admissions programs, spaces may be reserved for individuals who meet the requirements. However, since the 1978 judgement on the case of Regents of the University of California v. Bakke, special admissions cannot be used to avoid admitting applicants who qualify under regular admissions standards (Jones, 1978).

Admissions policies are linked to retention policies. Open access and special admissions, when accompanied by support services to help retain students needing work in specific basic or academic skills, make higher education available to many who have received poor academic training in high school. Although open access and special admissions may ease entry into higher education, a "revolving door" is created when effective services are not provided (Sacks, 1978).

Most admissions policies for teacher education are more open than restricted. Consequently, the general admissions policies of the institution usually determine the level of proficiency required of students who are available to enter teacher education. Results of the RARP survey indicate that the criterion most widely used to admit students into teacher education is the grade point average (GPA). The minimum GPA varies from 2.0 to 3.0. Some programs require a higher GPA in introductory education courses than in other courses, and some require a higher GPA for a student to qualify for student teaching than that required for initial admission into the program.

About two-thirds of the programs in predominantly majority institutions surveyed and one-fifth of those in predominantly minority institutions consider standardized test scores for admissions. Recommendations of academic ability, interviews, and previous job experience are also used as admissions criteria at some institutions. Only one program reported that a criterion called "commitment to teaching" was used in admissions.

A 1976 survey of 175 schools, colleges, and departments of education found that 70% of the teacher education programs have a formal admissions procedure. The criteria most used include: (1) previous success in college, usually indicated by GPA, (2) letters of recommendation, (3) personal interviews, (4) previous experience, and (5) standardized test scores (Howey, Yarger, & Joyce, 1978).

A great concern of several respondents is how to maintain enrollment without lowering admissions standards at a time when fewer students are electing to enter teacher education. Some programs have relaxed standards while others have reduced enrollments. A number of respondents also reported that some students, particularly academically talented women and minorities, now tend to choose fields other than education. As a result, many teacher education programs are drawing not only fewer but fewer applicants who are academically talented.

Issues

Teacher education faces some complex issues in admissions. Solutions that seem to resolve problems on one level (i.e., the individual, institutional, professional, or societal level) may well create additional problems at another level. These issues include:

1. Enrollment size,
2. Criteria for assessing effective teaching,
3. University admissions and remedial services,
4. Multiple assessment points,
5. Responsibilities of the admissions staff for teacher education.

Declining enrollment is an immediate problem in teacher education. Therefore, the need to maintain or improve the quality of the teaching profession in terms of academic and technical excellence may be overlooked at this time. The self-interest of the faculty in maintaining jobs, salaries, and facilities requires a relatively large enrollment. However, maintaining a large enrollment by lowering admissions standards can have the long-term effect of lowering the quality of the teaching profession at large. On the other hand, reduced enrollment can allow faculty members the time necessary to better assess the progress of students. This, in turn, could have a long-term influence on improving the overall quality of the teaching profession.

Although GPA is a commonly used admissions criterion, there is reason to question the use of grade point average (or SAT or ACT scores) as the single predictor of teaching effectiveness. The use of the GPA and standardized test scores as the sole admissions criteria may well select out talented individuals who received poor academic preparation in high school (Clark, 1972) or talented older persons with impressive work experiences who are unused to taking tests and competing for grades (Mencacker, 1975). Also, the content, administration, and use of tests may have a negative impact on individuals (Flaugher, 1970) since:

> Test content may reflect a white middle-class bias, intentionally or unintentionally; and the administration and use of tests may represent barriers of restrictions for minorities because of handicaps, or different experiences, resulting from direct discrimination in other areas (Feagin & Feagin 1978).

Although educators disagree on the specifically defined characteristics of a good teacher, the complexity of the relationship between effective teaching and such factors as role expectations, teaching environment as well as the individual needs and characteristics of teachers must be further investigated to understand more fully the factors that contribute to effective teaching.

There is a relationship between admissions into an institution and its responsibility for providing remedial services to retain students. Whether or not an institution has that responsibility is an issue currently being discussed extensively. These discussions are crucial since the relatively low requirements for admission into teacher education make it possible for students who enter the institution through special admissions or open access to maintain the minimum grade average in completing the teacher training program and to get through the program without receiving any assessment or remediation in basic skills such as reading, composition, and mathematics. What, then, is the responsibility of the institution to the teacher education program, the teaching profession, and society in general? Is it the institution's responsibility to provide remedial services to those who need academic assistance? If the institution has no responsibility to provide remedial services, then should admissions standards screen out individuals who lack the requisite academic skills at the time of application?

Most students are assessed according to specified criteria at the sophomore or junior year, when they are initially admitted into the teacher education program (Howey, Yarger, & Joyce, 1978). In order to augment this, some institutions, especially

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4. Harvey, Yarger, and Joyce (1978) reported that "About one-fifth of the institutions admit students to education at the freshman level. About 10 percent of the sample offer 'fifth year' programs and most special education programs are at the fifth year level or beyond. Elementary and secondary programs

those with CBTE programs, have adopted rigorous exit criteria (Howey et al., 1978). Few institutions have done this, however.

The responsibility of the admissions officer for teacher eduation usually begins with an application and ends with a decision on whether or not to admit an applicant. However, some students may need help to correctly follow admissions procedures. This is especially necessary if the students have had no previous experience with such procedures or with the ambiguous terms used on admissions applications (Baugh, 1973). The admissions officer may also make specific recommendations to a student for remedial services if such a need is apparent at the time of admissions.

Recommendations

Admissions requirements and teaching effectiveness. Each teacher education program should conduct longitudinal studies to establish correlations of teaching effectiveness with individual characteristics of students and with specific admissions requirements.

Assessment of additional admissions criteria. No single factor can adequately predict whether or not an individual will be an effective teacher (Baugh, 1973). Because there is "reasonable doubt that commonly employed predictors (e.g., tests and high school or college grades) can be universally applied to all racial groups" (Sedlacek & Brooks, 1976, p. 51) or to all nontraditional groups, admissions criteria other than those commonly used must be developed and researched. Such criteria might include commitment and motivation, imaginative potential,

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typically admit students in their junior year, yet nearly half of those preparing to be subject specialists or to work in vocational educational are admitted during the first year of college" (p. 38).

5. This conclusion is supported by the observation that "nonwhite's performance on the job is better than test performance, suggesting that traditional selection criteria may not be accurate when applied to minority students" (Burton, 1975, p. 7) and by the conclusion of a study that states that "Mexican-American students who are capable of succeeding in highly selective institutions are likely to be passed over for admissions if only traditional predictors of success are used" (Lawman & Spuck, 1975, pp. 46-47).

emotional maturity, and social facility. A problem with developing such criteria is the vague, elusive nature of the terminology and the often imprecise understanding of what specific characteristics are involved and how they contribute to the criteria. Another important criterion might be an active interest on the part of the individual to be effective in teaching all children as an affirmation of educational equity. The assessment of how a student is meeting the criteria could occur through interviews, course work, observation, counseling, work samples, goal statements, or attendance records. Grades might be examined over a two-year period in order to determine if there is evidence indicating an increase or a decrease in motivation.

Coordination between admissions and recruitment. Recruitment and admissions efforts and policies must be coordinated. For example, if students are recruited from nontraditional populations, such as older persons and the handicapped, information about and assistance in completing the admissions procedures must be available.

Coordination between admissions and retention. Admissions criteria should be examined in relationship to remedial services available to students. There must be close coordination between admissions policies and retention policies and practices. Revolving-door admissions policies are unfair.

Training of admissions officers. Admissions officers must receive inservice training in information and procedures for working effectively with students from different ethnic groups, geographic areas, age groups, and handicapped groups. Admissions officers should be trained, for example, to communicate with parents, process transfer credits, suggest appropriate retention services, and make the student welcome.

Clear communication of expectations. Applicants for admissions into a teacher education program should be told at the time of application the level of performance expected of them during their professional training. Such direct guidance may encourage students who are not prepared for the rigors of teacher education to consider alternatives either within education or in other fields.

RETAINING STUDENTS FOR EDUCATIONAL EQUITY

A Report and Recommendation of the Task Force on Minority Student Retention (1978) asserts: "The key to achieving minority enrollment goals lies in increasing the retention rate among undergraduate minority students" (p. 5). Of the freshman students who entered one predominantly white Midwestern university in the fall of 1973 (4,203 majority, 201 minority), 64.2% of the majority students and only 54% of the minorities remained to enroll as seniors. Actual retention rates for freshman entering from 1973 to 1976 are shown below.

	ENTERED	STILL ENROLLED					
	Fall 1973	Fall 1974		Fall 1975		Fall 1976	
		N	%	N	%	N	%
WHITE	4,086	3,220	78.8	2,826	69.2	2,649	64.8
MINORITY	180	129	71.7	105	58.3	85	47.2
	Fall 1974	Fall 1975		Fall 1976		Fall 1977	
WHITE	4,203	3,351	79.7	2,857	68.0	2,692	64.2
MINORITY	201	145	72.1	118	58.7	108	54.0
	Fall 1975	Fall 1976		Fall 1977			
WHITE	4,448	3,634	81.7	3,136	70.5		
MINORITY	208	163	78.4	141	67.8		
	Fall 1976	Fall 1977					
WHITE	3,717	3,163	85.1				
MINORITY	192	146	76.0				

Even though the absolute level of minority retention has improved in this university, the difference between majority and minority retention has not been reduced over the past five years. Furthermore, the greatest attrition for both majority and minority students occurred in the first two years, a trend consistent with minority attrition at other institutions (Rosser, 1974).

By comparison, three predominantly minority universities reported the following retention rates from the freshman to the sophomore years:

	University #1	University #2	University #3
WHITE	96%	88%	65%
BLACK	93%	86%	65%

Most institutions in the study indicated that yearly enrollment, broken down by race, for each freshman class was not available. However, from the figures we were able to obtain it appears that the attrition rate of white students at predominantly minority institutions is not nearly so great as the attrition rate of minority students at predominantly white institutions.

Since attrition is the greatest during the first two years of a student's college career, plans for recruiting, admitting, and retaining students in the teacher education program must begin early before minority students have dropped out or been pushed out and before the most highly qualified minorities have irrevocably committed themselves to other professions. Thus, the retention of students is linked to institutional policies and practices for recruiting, admitting, and maintaining a diverse student population.

Most discussion of retention rely on an implicit definition of retention which results from the methods of reporting enrollments that are used by many institutions. Since yearly enrollments tabulate the number of freshmen, sophomore, junior, and senior students (along with unclassified and graduates) and recently have included ethnic breakdowns (usually on the basis of the total enrollment in an institution), retention has come to be defined as keeping students who enroll as freshman in an institution to graduate in four years (or sometimes more than four years if students enter under special admissions). What retention rates may not reveal are those students who withdraw and return to an institution of higher education later. The most revealing and useful retention rates are those that are broken down not only by racial/ethnic origin of students (although this breakdown is crucial), but also are broken down by educational aspirations, socioeconomic status, and financial status.

Because retention rates are based on withdrawal rates, an analysis of retention requires an examination of factors that may be relevant to student withdrawal. For example, let's look at students attending college in 1972 or 1973. Of those aspiring to complete four years of college, the withdrawal rate was 25.8% for students who received financial aid, 30.9% for students who received none. On the other hand, of the students committed to completing a vocational-technical school (although they were registered in four-year institutions), the withdrawal rate was 73.3% for students who received financial aid and 79.9% for those who did not. The withdrawal rate of students of low socioeconomic status was 30.8% for those getting financial aid, 52.6% for students with no financial aid (Golladay & Noell, 1978). Thus, retention factors are complex. They include the predominant culture of the institution as well as the racial/ethnic background, educational aspirations, socioeconomic status, financial support, college grades, and academic preparation of the student. An institution must consider all of these factors in planning and implementing academic, socio-cultural, and financial support services to retain nontraditional students.

Results of the RARP survey indicated that about 83% of the students admitted into teacher education programs successfully complete those programs. Only about 6% of the students admitted are counseled out of education and into other fields. There is great variation in counseling out procedures used by different institutions. Few teacher education programs provide intensive counseling for students about career goals either prior to or immediately following admissions.

On the other hand, academic retention is facilitated largely through counseling services (95%) and through basic skills services (62%) such as writing or composition clinics, study skills labs, and math and reading labs. Other academic retention services include tutoring, advising, and providing clinical field experiences. A few minority institutions provide oral communications workshops and preparation sessions for the National Teacher Exam. Only one institution mentioned providing retention services specifically for handicapped students. Referrals to academic retention services are most often made on the basis of either diagnostic tests given to entering students or recommendations made by professors. Interview respondents

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6. For additional discussion of variables related to college withdrawal, see Peng and Fetters, 1978; Demitroff, 1974; Summerskill, 1962; and Tinto, 1975.

7. Dr. Fred Proff at the University of Houston described a retreat and seminar program at the University of Houston. This program included individual and collective exercises in self-assessment, career and life goals assessment, and self-assessment in relation to teaching as a profession. The program is reported to have been effective in enabling many students to make informed and considered commitments to teaching while enabling others to elect not to continue in teacher education but to select other fields.

indicated that their academic retention services were generally effective in improving academic performance.

Another important function of retention services is academic enrichment. This is provided through a wide variety of activities, most commonly guest lectures, field experiences, seminars and workshops, and field trips. Services designed to help students adjust to the culture of the university include counseling, academic advising, and conducting orientations. Social support services (e.g., social clubs, recreational programs, special interest groups, and convoctions) are also available, although few programs mentioned the existence of more than one social support service at any one institution.

Financial aid is available to students in most teacher education programs. However, more students receive financial aid in predominantly nonwhite institutions (70% of the students) than in predominantly white institutions (45% of the students). Although financial aid is available to most nonwhite students, some respondents reported that the amount is often insufficient.

Issues

The dominating factor which influences all of the issues of retention is the point of view from which an institution views the problems of retention. They may deal either with the facts or the process of retention. When dealing with the facts of retention, the institution tends to categorize those facts into three areas: (1) lack of academic preparation, (2) difficult socio-cultural adjustment, and (3) lack of financial resources (Report and Recommendations, 1978). From the point of view of the process of retention, however, the problems of retention are seen as stemming from: (1) lack of adequate academic support services such as skills, labs, remedial services, and enrichment services, (2) lack of socio-cultural adjustment services, and (3) lack of financial aid for all on the basis of need (Bob, 1977). The first point of view places implicit responsibility on the student to measure up. The second point places responsibility upon the institution to provide reasonable access to services that will allow students who want to take advantage of such services a means of measuring up (Johnson, 1974). The major issues of retention are:

1. Academic support services,
2. The ethics of recruitment, admissions, and retention,
3. Obligation of an institution for socio-cultural adjustment,
4. Responsibility of the academic faculty,
5. The stigma of retention services and programs,
6. Counseling out,
7. Effective timing of teacher education courses,
8. Equity financial resources, and
9. Retention and academic excellence.

The key to maintaining a diverse student population "once they have been recruited and admitted is supportive services" (Johnson, 1974). Academic support services may include basic skills refinement--such as reading, composition, or math--and skills that emphasize how to study. Support services may be designed either for students experiencing the greatest academic difficulties or for students at all levels of competence to improve academic skills. Support services may be optional or mandatory. Some, such as basic English, may be available to only freshman students for one semester; others, such as skills labs, may be available to any student.

Anderson, discussing the ethics of recruitment and admissions practices, asserts that:

> Recruitment practices and admission decisions must reflect the highest moral and ethical standards. Too often, our equal opportunity programs have provided little more than the opportunity for nontraditional students to become discouraged, to experience yet another failure, and to drop out or be dropped out with smashed dreams and expectations. (An Equal Opportunity Program Retention Design, 1976, p. 693)

Therefore, it is the institution's responsibility to avoid becoming a revolving door through which all nontraditional students are welcomed but not provided for (Dailey, 1977).

Merton, Reader, and Kendall (1957), in a study of the training of student physicians at Cornell, says that

> Behavior is not merely the result of the individual's personal qualities but a resultant of these in interaction with the patterned situations in which the individual behaves. It is these contexts of social situation which greatly affect the extent to which the capacities of individuals are actually realized. (p. 62)

Therefore, in order to realize the capacities of a diversity of students, the institution must be concerned with meeting the socio-cultural needs of all students.

The retention of students is also influenced by the quality of the interaction between the student and the tenured faculty and staff (Report and Recommendations, 1978). The degree of involvement and commitment of the tenured academic faculty for retention of qualified individuals who are minorities at an institution is a crucial factor in retention.

Although it is impossibe to legislate attitudes, institutions of higher education must address the issue of the stigma that is often attached to retention programs and to individuals who participate in them--especially those in the basic academic skills.

Remedial services benefit many students, but they are not a cure-all for every student who lacks ability to become an effective teacher. During the training program, some teacher education students may demonstrate that they should consider other careers. However, most teacher education programs lack a clearly-defined procedure for counseling such individuals into fields other than teaching. In the absence of such a procedure, individual faculty members who attempt such counseling risk acquiring a reputation for being unfair to students. They may also risk being sued if they are unfamiliar with legislation protecting the rights of students. Teacher education must be concerned with counseling out in order to have a highly qualified profession. To effectively accomplish this, institutions must examine carefully who is to be responsible, what criteria are to be used, when such decisions should be made, and how the student is to be involved in the process.

The cost of a college education usually represents a larger share of the family's income for minority students than for majority students. For example, in 1976 the average cost of attending a four-year public university for one year represented 13% of the median income of a white family, 20% of the median income of a Hispanic family, and 22% of the median income of a Black family (Golladay & Noell, 1978). This disparity is offset somewhat by the fact that racial minorities receive a larger percentage of federal grants and scholarships than white students (Golladay & Noell, 1978). However, the amount of aid may be insufficient for many minority students. Also, a larger percentage of racial minority students than white students finance part of their education by working. In 1972-73, 13% of the Black students, 8.3% of the Hispanic students, only 6.2% of the white students participated in work-study programs (Golladay & Noell, 1978). Furthermore, a larger percentage of white students (49.3%) than Hispanic (36.6%) or Black (33.6%) students received aid from nonfederal sources (Golladay & Noell, 1978). Thus, the issue of financial resources involves (1) the extent to which financial aid allows a student to attend college without worrying about money or depleting family funds and (2) the extent to which a student must take time from study to work for the money to attend school.

An institution that admits large numbers of students with poor academic skills without providing adequate academic support services faces either destroying the aspirations of many of its students or abandoning academic excellence in courses. One long-term effect of abandoning academic excellence is to drive the most highly qualified potential students to other, more "prestigious" institutions. Can teacher education afford the results of the short-sighted policies that prohibit the establishment of adequate support services for all students?

Recommendations

A planned, comprehensive retention program. Learning, whether called "remedial" or "enrichment," is an ongoing process for all humans. Insitutions that recruit and admit nontraditional students must plan, implement, and fund academic, socio-cultural, and financial support services as part of a comprehensive retention program. As fundamental as this may seem,

> Many programs fail because they have never specified their goals, have never articulated programmatic objectives, or have never received an endorsement for their goals and objectives from the primary officials of the institution. (An Equal Opportunity Program, 1976)

Specific retention services. Retention services such as skills labs, enrichment labs, counseling services, and full facilities for the handicapped--including readers for the blind and the learning disabled, interpreters for the deaf, and dormitory facilities to accommodate the handicapped--must be available to any student needing them. Other services such as child care should be provided.

Pre-college skills programs. Students admitted under special admissions because of academic or skills deficiencies should be offered special summer orientations and skills courses in writing, math, and reading prior to the regular fall term enrollment.

Retention of older students. In terms of academic performance, mature adults who remain in college do as well as traditional students. However, many persons who have been removed from the academic environment for a period of more than five years would benefit from a light academic load at the beginning. While older students are readjusting to the rigors of an academic environment they feel is for younger people (Tryon & Sy, 1977), they should have access to study skills, tutoring, and regularly scheduled personal contact with counselors. Because adult students experience considerable anxiety when they venture back into higher education, voluntary contact with the counseling staff is insufficient (Back to School, 1976).

Retention of nonBlack students at predominantly Black institutions. Surveys conducted during the early 1970's showed that white students at predominantly Black institutions are older than their nonwhite counterparts at predominantly white institutions (White Students, 1978). In addition, they are not often involved in campus activities, are usually married, and are academically competent. Retention of these students in predominantly Black institutions has not required extensive retention services. However, if predominantly Black institutions intend to increase their enrollment of nonBlack and nontraditional students, these institutions will need to expand their social and academic support services to meet the needs of a more diverse student population.

Psycho-social adjustment. Psycho-social burdens are perhaps greater than academic burdens for some minorities (Rosser, 1974), especially those individuals who are the first members of their families or cultural group to leave the shelter of their culture. Therefore, institutions need to determine what kinds of services and activities are effective in retaining the various minorities. Such factors as peer group associations, activities, and living in residence halls during the freshman year have positive effects on retention (Student Retention Studies, 1976).

Procedure for counseling out. Equity and excellence demand that a regular, systematic review of the efforts to retain nontraditional students be made. Therefore, teacher education must develop specific procedures to monitor the progress of all students from the freshman year through graduation and to acquaint students with alternatives to teaching. Counseling out must be a continuing procedure of appraisal in which the final decision for students to select alternatives to teaching occurs smoothly and routinely.

The faculty as a whole. The well-being of nontraditional students depends to a great extent on interactions with the faculty (Dailey, 1977). Thus, a plan for involving the education faculty as a whole in the retention of students must be designed and implemented (*Report and Recommendations*, 1978). This plan should include procedures for making faculty members aware of the needs of different groups of students, appreciative of their backgrounds, and willing to assume greater responsibility in meeting the needs of all teacher education students. At the same time, faculty must be provided the time to monitor and individualize counseling of students.

An institution, particularly the teacher education program, should include nontraditional and minority faculty and staff members. They will serve as models of success with whom nontraditional or minority students might relate.

Advice and sensitivity to financial need. All advisory faculty should receive inservice training on all forms of financial aid available to students. In turn, they should make this information available individually to students. (Tacking a note on a bulletin board will not do.) Faculty must also become sensitive to the financial problems and needs of students reluctant to ask for help.

Financial aid and longitudinal studies. The withdrawal rate for students who receive financial aid is lower than for students receiving no financial aid (Golladay & Noell, 1978). Thus, financial aid in the form of grants and scholarships rather than loans should be provided for all students who demonstrate need. Longitudinal studies need to be carried out (Bob, 1977) to determine the complexity of financial problems--e.g., "attitudes and behavior of parents in regard to money and college"--(Bob, 1977) in order to provide more in-depth information about the actual reasons for withdrawal from institutions of higher learning. Procedures must be established and maintained to discover how many and for what reasons students withdraw, according to racial group. Retention studies at Oklahoma indicate that:

> Reasons given for students withdrawing were often taken at face value when indeed these were not true reasons. Students are prone to give financial and work conflict reasons, personal problems, and not enough time to devote to study, when these may not be the real reasons" (Student Retention Studies, 1976).

Therefore, collecting and interpreting of data on student withdrawal should be accompanied by an exit interview, a telephone call, or a questionnaire that allows a more in-depth view of the various factors influencing a student's withdrawal.

Work study programs. The provision of job opportunities tends to enhance student persistence, especially for students from middle-income families. Perhaps limited work study (not more than 20 hours per week) should be made available to students who need a job to enhance their academic persistence (Astin, 1975; Wenc, 1977). Though a job may have many desirable effects, it puts an additional burden on an individual whose time and energy might better be spent in academic and research activities. Job experience can be acquired later in student teaching and internship programs, but academic and research skills are usually not acquired after the student has left the university. Therefore, students should not be expected to hold a job during their academic preparation unless such an experience is needed to enhance persistence.

Academic and personal counseling. Academic and personal adjustment to a teacher education program can be traumatic, especially for nontraditional and minority students. At any institution in which the student is not of the predominant culture, comprehensive and coordinated academic and personal counseling must be provided. The counseling staff should be trained to understand the needs of nontraditional and minority students.

Peer, paraprofessional counselors. Support services should include using student paraprofessionals as counselors (Bracy, 1974). They can be especially resourceful in helping a new student get through the bureaucracy of registration, learn where to eat, and learn how to approach the academic professors. Peer, paraprofessional counselors should establish peer groups in which students can meet and learn to know persons from different socioeconomic, racial, ethnic, and demographic backgrounds.

Special minority courses. Courses of study must be established in teacher education programs to examine the issues of equity and to acknowledge the diversity of ethnic and cultural backgrounds This would include courses in Black Studies, Bilingual Education, Urban Education, Handicapped Education, Native American Studies, Women's Studies, and the like. At the same time, offering these courses must not replace the incorporating of the diverse contributions and perspectives of minorities into existing traditional courses in an academically respectable manner.

Academically gifted minority students. Teacher education programs that lack a high level of intellectual stimulation drive intelletually inclined students out of teacher education programs, including the academically gifted nontraditional and minority students. In spite of some anti-intellectual biases and prevailing stereotypes to the contrary, intellectually talented humanists, philosophers, and thinkers make excellent teachers. Teacher education needs to design programs to retain these people.

PLACING STUDENTS FOR EDUCATIONAL EQUITY

The literature on placement is replete with statements stressing the importance to the job candidate of securing a position personally self-fulfilling (Packwood, 1977). One dimension of personal fulfillment is being considered for the job of one's choice. Placement can provide this opportunity by facilitating the entry of individuals of different backgrounds into jobs that they have not traditionally held, in locations where they have not traditionally worked. In education, placement involves placing minority persons as well as majority persons in teaching positions at all grade levels as well as in all subject areas; in administrative positions as well as in teaching positions; in core programs as well as in special programs; and with students from various cultural backgrounds. There should be special efforts to place males, both minority and majority, at elementary levels. Therefore, placement of students for educational equity embraces the principles of affirmative action.

Placement involves two planning processes: person-analysis, or understanding of the self; and job-analysis, or the knowledge of the world of work. It is the integration of the two--the understanding of the self in relation to the world of work--that is essential to career planning and placement (Packwood, 1977). Because this understanding begins early in life, the counseling of a student for a career in education must begin sooner than is now the practice. Usually, teacher eduation students are introduced to the placement officer during the final weeks of student teaching. Thus the student has little opportunity for exploring personal values, goals, and abilities in relationship to the job opportunities available in teaching or in education related careers. The opportunity for early awareness and career exploration may be particularly important to individuals who have encountered a limited variety of role models in education.

While the placing of students for educational equity is controlled in part by the hiring policies of business firms and school districts, university and college placement officers can assist nontraditional students seeking jobs. Placement officers can help candidates prepare to meet prospective employers by holding interviewing orientation sessions and conducting mock interviews. Qualified minorities should be recommended to all prospective employers, not just those requesting a minority. Placement officers can also function as agents of change by publicizing the success of nontraditional employees in school systems. The hiring of more women in educational administration resulted in part from such efforts by placement officers, who persisted in referring qualified women to employers.

In spite of the diligent efforts of some placement counselors, the represenation of minorities and women in all positions at all levels of education continues to be disgraceful. There is a significant gap between the number of racial minority students and the number of racial minority teachers in the schools. In Arizona, minority students constitute 29.1% of the school population, while minority teachers constitute only 7.6%; in California, 29.2% of the school population is minority, while only 10.8% of the teachers are minority; in New Jersey, minority students constitute 21.3% of the school population, while minority teachers constitute only 8.4%; and in New York, 26.6% of the school population are minority students, while only 5.6% of the teachers are minority (The Condition of Education, 1975).

In 1974, while 83.3% of the elementary teachers were women, they constituted only 12.7% of the total of both elementary and secondary school principals. Besides this, less than half (45.7%) of the secondary school teachers and less than one-fifth (19.5%) of the assistant principals were women (U.S. Equal Employment Opportunity Commission, 1977). Clearly, women are over represented among elementary teachers and under represented among scondary teachers and administrators.

For the Hispanic American population the figures are equally dismal. Although individuals of Spanish origin constituted 5% of the population in 1975 (Golladay, 1977), Hispanic Americans held fewer than 1% of the principalships and assistant principalships (U.S. Bureau of Census, 1978) and only 1.7% of the elementary teaching jobs and 1.3% of the secondary teaching jobs (Golladay, 1977).

The dearth of minorities in teaching positions, the under representation of males at the elementary level, and the disgracefully small number of minorities and females in upper level positions necessitate placement procedures to encourage a change in hiring practices. If the membership of the teaching profession is to become more culturally diverse at all levels of education, qualified nontraditional job candidates must have the same opportunity to secure employment as the traditional job candidate.

On the RARP survey, respondents ranked six factors that most influenced the placement of teacher education graduates. The three factors ranked the highest were the subject area of preparation, the location of the job, and the background and experience of the student teacher. Grade level, salary, and characteristics of the student population were next. However, predominantly majority institutions ranked the background and experience of the student teacher first, while predominantly minority institutions ranked it fifth, placing subject area first.

In follow-up interviews, respondents replied that most of their graduates find teaching jobs in spite of the limited job market. Teachers with specialized training, such as training in teaching the deaf, are in demand. Employers are also seeking teachers who have demonstrated academic and technical competency in course work and who have performed exceptionally well in student teaching. Thus, institutions view demonstrated ability rather than race as the primary factor in determining whether or not a candidate is placed in a teaching position.

The major problems in placing candidates are the location of the job and the field of preparation. Half of the respondents reported that many in the city job candidates prefer teaching in metropolitan areas, especially where they completed their training. Other candidates prefer to teach near their homes. Candidates tend to be reluctant to seek jobs in less preferred locations, such as rural or small town areas. The location of preferences (or biases) of job candidates for certain locations may counter efforts to diversify the teaching population. Furthermore, one-fourth of those interviewed cited an oversupply of teachers in some subject areas, particularly in history and English, as the cause of placement problems.

Three-fourths of the institutions provide some follow-up services to graduates. Eighty percent systematically collect information from graduates in order to assess the adequacy of their training programs; half of those not collecting such information are developing plans to do so.

Issues

Placement is the culmination of the process of recruitment, admissions, and retention. Thus, it is indicative of the effectiveness or ineffectiveness of the entire process. The major issues of placement are:

1. Placement of teacher with like students,
2. Relationship between the teacher's preparation and the student population,
3. Personal contacts and placement,
4. Services to graduates,
5. Placement of spouses,
6. Job location,
7. Oversupply of teachers in certain fields.

There is a strong tendency to place teachers with students of similar racial background, e.g., Black teachers with Black students and Hispanic teachers with Hispanic students (U.S. Office of Civil Rights, 1972). Reasons given for this practice include (1) nontraditional students need role models with which to identify; (2) teachers can relate more effectively with children from backgrounds similar to their own; and (3) teachers often prefer to teach children with backgrounds similar to their own. On the other hand, reasons given against this practice include (1) all children can benefit by interacting with a diversity of role models; (2) effective teachers can--and should--learn to teach children regardless of race, physical characteristics, or background; (3) segregation in staffing is no more defensible than any other form of segregation; and (4) students will need to relate to those who are different from themselves in order to establish successful social relationships, therefore, students need teachers different from themselves. Opportunities should be provided for students to work with teachers of similar backgrounds as well as with teachers with different backgrounds.

Most teacher education programs reflect a white, single cultural perspective. Although attention is sometimes given to the analyses of materials for sex or race bias, most teacher education experiences do not focus upon the importance of teaching from a multicultural perspective. Many preservice students may one day teach students from diverse cultural backgrounds. Thus, the faculty must decide to what degree the preservice program will provide knowledge and understanding of diverse student populations. The degree to which training actually prepares a person to effectively teach students from diverse backgrounds has significant implications for placement. Placing a teacher with students for whom that teacher is unprepared compromises the academic and social learning of the students and denies professional satisfaction to the teacher.

In addition to the placement office, there are many channels through which a student can locate a job. For example, some students secure jobs through personal or family contacts with school officials or with influential members of a community. Many communities prefer applicants from their own region. In these instances, placement through personal contacts may undermine any efforts by placement officers to effect equity. Often majority or middle class applicants enjoy the advantages of such personal contacts that favor members of dominant groups in a community.

Virtually all teacher education institutions offer placement services to graduates. Some institutions involve graduates in follow-up studies to assess the effectiveness of the teacher education programs and in workshops to provide training and information to student teachers. However, since much of a teacher's training occurs in the first years on the job (Lortie, 1975), these occasional services are not adequate, especially for beginning teachers. Teachers who are teaching students from backgrounds markedly different from their own may require training and support. From where should this training and support come? Should a teacher education institution launch students into careers expecting them to adapt to new settings, institute new programs, and cope with unfamiiar situations without follow-up services?

Although permitting spouses to work in the same school has become more acceptable, some educational institutions still prohibit this practice. This usually places the wife at a disadvantage, since the conventional expectation is that the wife will follow her husband to his job location. Placement officers should be aware of this issue and sensitive to situations in which one spouse's career is placed in jeopardy because of hiring policies.

Some teachers are unwilling to relocate in small towns and rural areas where job openings exist; others are reluctant to teach in inner city schools. Middle-class urban and suburban schools tend to lure a large number of the capable and talented teachers. This often leaves less privileged school districts with too few of the talented teachers. In counseling job candidates, the distribution of capable and talented teachers across all student populations should be considered.

There is public concern about students being solidly prepared in basic skills such as writing. This raises the issue of whether or not there is an oversupply of teachers in fields such as English. If students are not writing as well as they might (Mellon, 1975), what has been called an oversupply may actually be an understaffing of teachers qualified to teach writing and other basic skills. "If we want better writing, we need to require more of it; if we require more of it, we need more full- or part-time people to respond constructively to what is written" (National Assessment of Educational Progress, 1975). The emphasis on oversupply of teachers in certain fields needs more in-depth investigation.

Recommendations

Inservice for placement counselors. Placement counselors who have worked well with one group of students may not function as successfully with other groups without training. Inservice training would assist placement officers in becoming aware of and understanding their attitudes toward members of various groups. Such inservice training can also help them better appreciate the backgrounds and capabilities of those who come to them for assistance.

Extra effort. Placement officers must understand that many employers have biases against individuals on the basis of racial, socioeconomic, and regional background, age, handicap, or sex. The placement officer may need to expend more than routine effort to place the nontraditional candidate. For example, placement officers should advise persons writing recommendations for nontraditional candidates to stress the professional strengths of candidates. Inservice training should be recommended for a predominantly majority staff or school district when the first nontraditional or minority staff members are hired.

The placement officer must continually publicize the successes of nontraditional candidates to potential employers.

Equity as a major topic at conventions. Not all placement officers are committed to actively working for equity. Those who are should seek to stimulate the awareness and interest of their colleagues. Issues related to equity might be included on the programs for professional conferences.

Awareness of existing legislation. Legislation not only defines guidelines for equity in hiring, it also defines specific benefits for employers who hire some minorities. For example, the Tax Reduction and Simplification Act of 1977 (PL 95-30) provides tax credits to eligible employers of disabled persons (Bischoff, 1978). Knowledge of such legislation may help placement officers convince reluctant employers to hire qualified nontraditional candidates.

Coordination of academic and placement counseling. In many institutions there is little coordination between academic counseling and placement counseling. Many faculty members advise students of the job market (Howey et al., 1978) and conduct incidental career counseling. In most instances, however, counseling by the faculty is restricted to academic matters. Career counseling is usually provided by the placement office during the students' senior year. The lack of communication between the faculty and the placement office tends to produce an artificial separation between coursework and career goals. To remedy this, some institutions are experimenting with career centers that coordinate academic advising with career counseling and placement (Backhuber, 1977). Such centers may be an effective means of establishing a better working relationship between the academic faculty and the placement office.

Education-related careers. Early in their program, students should be advised of education-related careers. For example, graduates with a degree in education are frequently in demand in industry, government, or community affairs (McKee, 1972).

Pupil population. The background and learning characteristics of student populations are important factors in the effective placement of teachers. Neither student teachers nor beginning teachers should be placed with students for whom they have no preparation through course work or field experiences.

Minority placement patterns. Placement officers should be alert to the dangers of placement steering based on race, sex, or handicap. Such steering may result in the discriminatory placement of teachers based on grade level, subject area, geographic location, student population, or salary.

Continuing contacts with graduates. Teacher education must maintain continuing contacts with graduates who are placed in teaching or education-related positions. This will assist in (1) gathering information to assess the effectiveness of the teacher education program, including an evaluation of recruitment, admissions, retention, and placement policies and procedures; and (2) providing graduates with additional training and support as the need occurs.

The education faculty must commit itself to improving the quality of teaching in the schools in which graduates are placed. This is especially necessary for those elementary and secondary schools not meeting the educational needs of students. Faculty might become more involved in the inservice programs of these schools as a part of their regular assignment.

Inservice for majority staff with responsibility for hiring nontraditional staff members. Sensitivity to cultural and physical differences must be based upon understanding acquired through actual knowledge, not upon assumptions drawn from the experiences common to the majority. Good intentions cannot replace knowledge. Therefore, the placement officer should recommend that inservice be conducted.

Cooperation among persons responsible for recruitment, admissions, retention, and placement of students. Recruitment, admissions, retention, and placement must be viewed as phases of a single, integral process. Therefore, persons responsible for these phases must coordinate their efforts so that one phase is not fragmented from the others.

CONCLUSION

The entire process of recruitment, admissions, retention, and placement is vital in determining the level of equity and excellence in the teaching profession. In the past, racial minorities and other nontraditional students have been prevented from full professional acceptance and participation in education. This was due, in part, to admissions policies and procedures of teacher education institutions, especially predominantly white institutions with traditional enrollment patterns. This is no longer true. All teacher education institutions, both majority and minority, are open to both the traditional and the nontraditional student. Today, attracting and retaining the nontraditional student is a problem.Institutions are not providing the services and facilities needed to encourage the increased enrollment of nontraditional students or to facilitate their progress through the institutions.

A new conservatism is sweeping America. It is not unusual for education programs to have minority and nontraditional enrollments below their own established goals (*Interim Report and Recommendations*, 1979). As a result, teacher *education programs are not training* as diverse a student population as they might. Has the drive for educational equity begun in 1954 reached a plateau and is only to recede in the face of this new conservatism?

The falling enrollment of traditional students in teacher education programs has been a subject of concern among teacher educators. However, the declining enrollments among traditional students could be conducive to a new, concerted effort toward the combined goal of equity and excellence. Yet, this is not occurring. Although qualified nontraditional students are welcome in teacher education programs, they are not being recruited effectively. The reasons for this benign neglect are elusive. Would it not be wise to plan now to tap the sources of nontraditional enrollment rather than to wring our hands over the falling enrollment of traditional students? Furthermore, at a time when the quality of teacher education programs is being criticized and when fewer new teachers are needed to staff the nation's classrooms, would it not be wise to initiate a new movement toward excellence? Instead, there appears to be a hold fast attitude among teacher education institutions to maintain the status quo. Yet, there is no need to abandon either the goal of educational equity or the goal of excellence. Quite the opposite--the teaching profession needs educators from diverse cultural backgrounds. It also needs educators with knowledge, skills, and understanding to teach effectively. Efforts should concentrate on recruiting, admitting, retaining, and placing students for equity and excellence. Is this not what we must do?

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Chapter 2

COMPETENCIES TOWARD MULTICULTURALISM

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The purpose of this chapter is to present a set of competencies for multiculturalizing a teacher education program. The focus is on curriculum for the learner including all experiences encountered--courses, interactions with students and faculty, field experiences, general studies, and the philosophical framework for the teacher education program. If equity in education is to be realized for all students, teacher educators must seriously examine and reform their curriculum so that it reflects a parity concept of equity. All teachers must be prepared to effectively instruct all children regardless of their cultural experiences.

A search of the literature on multicultural curriculum in teacher education revealed that most of the efforts have been ad hoc and at the inservice level. Very little has been developed for preservice teachers. As the literature was reviewed, it became quite apparent that multicultural education, multiculturalism, and multiculturalizing held different meanings for different educators. In this paper multicultural education is defined the following way:

> Conceptually, multicultural education is that which recognizes and respects the cultural pluralistic nature of our society in the United States. It is a philosophy for education that promotes certain principles of positive cross-cultural interactions.

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Operationally, multicultural education is not only a philosophy; it also incorporates both process and product. When scholars of multicultural education state that "teacher education must be multicultural" or "it must promote the value of human dignity and self esteem," they are referring to a set of beliefs that must undergird education. Most of all, the teacher education program must exemplify what it sets forth.

Process refers to the systematic incorporation of the content (i.e., product) for multicultural education into the core of the teacher education program.

Product is the content. It comprises the basic concepts and principles of multicultural education. It also includes the courses and other instructional entities that focus on specific aspects of multicultural education.

The complexity of the concept of multicultural education led to the formulation of a typology of multiculturalism described in this paper. This explains the implementation or acquisition of multiculturalism by a teacher education program. In the last section, 19 generic competencies for multiculturalizing a teacher education program are described.

DELIVERY SYSTEMS FOR MULTICULTURAL EDUCATION

Multicultural education is developmental and emergent. In teacher education it has moved from simple, fragmented workshops to regular programs, to single-focused courses in the programs, and to processes for impacting upon the totality of the educational enterprise (Gay, 1977).

The emerging concept of multicultural education began in a simplistic manner as a result of the Civil Rights legislation of the 1960's and the demands of minority ethnic groups for representation. Federal legislation established desegregation centers to prepare inservice teachers to teach effectively in cross cultural settings. These programs were often one-shot attempts to prepare or orientate school populations for intergroup relations with minority groups. This format was duplicated by teacher education programs for inservice teachers from local schools. Such programs were often single-focused; the participant was to gain an understanding or appreciation of a minority group.

A variety of techniques and delivery systems were used to influence the teachers' knowledge, understandings, and attitudes. Workshop projects, one-day inservice training sessions, institutes of several weeks duration, a teacher education graduate course, and self-instruct modules were popular. The content of these programs was based on a human or intergroup relations model, conflict management topics, or intercultural awareness. The objectives and goals of each were to increase understandings or to develop an awareness. Rarely identified were the skills to be developed or acquired by the teacher.

In the late 1960's, for example, 22 projects for teachers in the Kansas City metropolitan area were formulated by Missouri University, Kansas City. The problems attacked were multiracial classrooms, student and faculty attitudes, prejudices, teaching methods for improving intergroup relations, and helping the suburban student learn about and understand minority group students (Caliguri, 1970). In another program Clark College offered instruction to guidance counselors and teacher-counselors to improve their skills in dealing with desegregation problems. This five-week institute consisted of classroom and practice experiences centered on a human relations practicum including "T" groups (Jackson, 1967).

Teaching modules were also used to develop curriculum and teaching strategies for intercultural awareness (Keach, 1972). Such developments were often an illustration of a contemporary social studies curriculum.

Conflict management was frequently used as a guide for teaching about desegregated school settings. Topics included recognizing ethnic and cultural differences, understanding academic achievement among ethnic minority and culturally different students, understanding lingusitic differences, and developing a pluralistic academic curriculum (Ayers and Bronaugh, 1966). Resource teachers were utilized to train other teachers in developing interpersonal skills for fostering better relationships among teachers, parents, and students of different racial ethnic backgrounds (Bronaugh, 1977).

The competency-based, teacher education movement in the early 1970's provided a delivery system for the goals and objectives of multicultural education. This system necessitated a change from the traditional one-shot approach for inservice teachers. Participants in such programs were required to acquire skills in addition to the acquisition of cognitive knowledge. The preservice teacher now was to become a part of the target population. The funding of several federal projects such as Teacher Corp gave a spark to the movement, enabling it to provide a process, not merely a single-focused product.

As the traditional practicum or student teaching evolved, the teacher began to be described as the field-based intern. Various Teacher Corp projects placed the student teacher intern in a field-based environment. This served as a model for supplementing institutional teacher training in a bicultural situation (Sekaguaptewa 1973). In one such Teacher Corp project the student teacher interns lived and taught on a Hopi Indian reservation. In another project the Teacher Corp interns were community-based in Jackson, Mississippi. A modular delivery system entitled "Improving Teacher Competency for Multiethnic Children" was utilized for this project (Jackson State University, 1974).

Some preservice teachers at Indiana University, Bloomington elected community-based experiences in poor minority settings. The goal of this program was to prepare teachers to work with children poorly served by society. The field sites included inner city and desegregated suburban schools, bilingual schools, and American Indian reservations (Harty, 1975).

As a part of the Teacher Corps project at the University of Southern California, competency-based modules were designed to prepare teachers with bilingual and multicultural teaching skills. Again these experiences were community-based and included training for the local school administrators, teacher aides, parents, community volunteers, and school-based teacher educators (Marsh, 1977).

Many programs at the national, state, and local education levels began to respond to multicultural education by defining the delivery system and specific competencies as well as the goals and objectives. By June 1976, 11 states had adopted special requirements for teachers in bilingual education programs (Waggoner, 1977). Bilingual certification required specialized competencies. At least one of these competencies always addressed culture. For example, an assessment process for measuring teacher competencies was designed for a Chicano preschool teacher training program. Training and credentialling had to be tailored specifically to the Mexican American culture (Castillo and Cruz, 1974).

Competency-based teacher education, which promised both accountable and progressive education, had received widespread public and professional support by the middle of the 1970s. Theorists were promoting CBTE as a means of major education reform, local school districts were adopting it, and boards of education were mandating its statewide practice. It appeared that the major impetus toward CBTE was not public pressure but the work of professional educators. Theorists had developed CBTE as a compelling fusion of several past instructional and managerial ideas and practices. Educators found it an attractive means of combining the benefits of such innovations as programmed instruction, mastery learning, individualized instruction, training psychology, applied performance testing, management by objectives, and general systems theory (Thompson, 1977).

Because of its eclecticism, CBTE appealed to educators with many different backgrounds and philosophies. It offered a guarantee of functional literacy, promised to bring accountability, made education more efficient and effective, and presented education as more open and responsive to students' individual needs.

Competency-based teacher education was defined as a system for organizing and evaluating instruction. It was a management process that dictated neither teaching methods nor learning objectives but aimed at bringing greater precision in both through systematic evaluation. CBTE differed from more traditional education by requiring that students master skills or behaviors to preset standards. Demanding demonstrated proficiency, it changed the certification process and thus required changes in the whole process of education. Once the nature of the learning objectives or outcomes changed, instruction and assessment responded in kind.

The essential requirement of demonstrated proficiency generated a system of independent elements: (1) specification of outcomes or competencies to be known by students in performance terms, (2) instruction leading to mastery of these outcomes, (3) evaluation of outcome mastery, (4) certification on the basis of this mastery, and (5) program improvement in response to student achievement and need. Competency-based teacher education consisted of the systematic linkage of competency-based instruction, measurement, and certification around specified outcomes.

The programs for training teachers had begun to reflect the competency-based education movement. A writing conference on Multicultural Education in 1974 produced a list of competencies needed for teaching culturally different children. Some thirteen competencies for teaching in a multicultural society were presented which included recognizing that all cultures have the same human needs (Kalectaca, 1974).

The restructuring of preservice professional laboratory programs included the identification of competencies necessary for effectively teaching students of different cultures. The basic objective for this restructuring was to make the preservice experiences meaningful for prospective teachers of students whose racial, social, religious, and cultural backgrounds differed from the mainstream (Gayles, 1975). An urban, competency-based, preservice teacher education program was designed by Boston University. Students were offered the opportunity of integrating content, theory, and practice into a totally field-based, multilinguistic, culturally diverse, teaching/learning setting. Competencies were designed which emphasized the specification, learning, and demonstration of those behaviors essential to effective teaching (Lahnston, 1975).

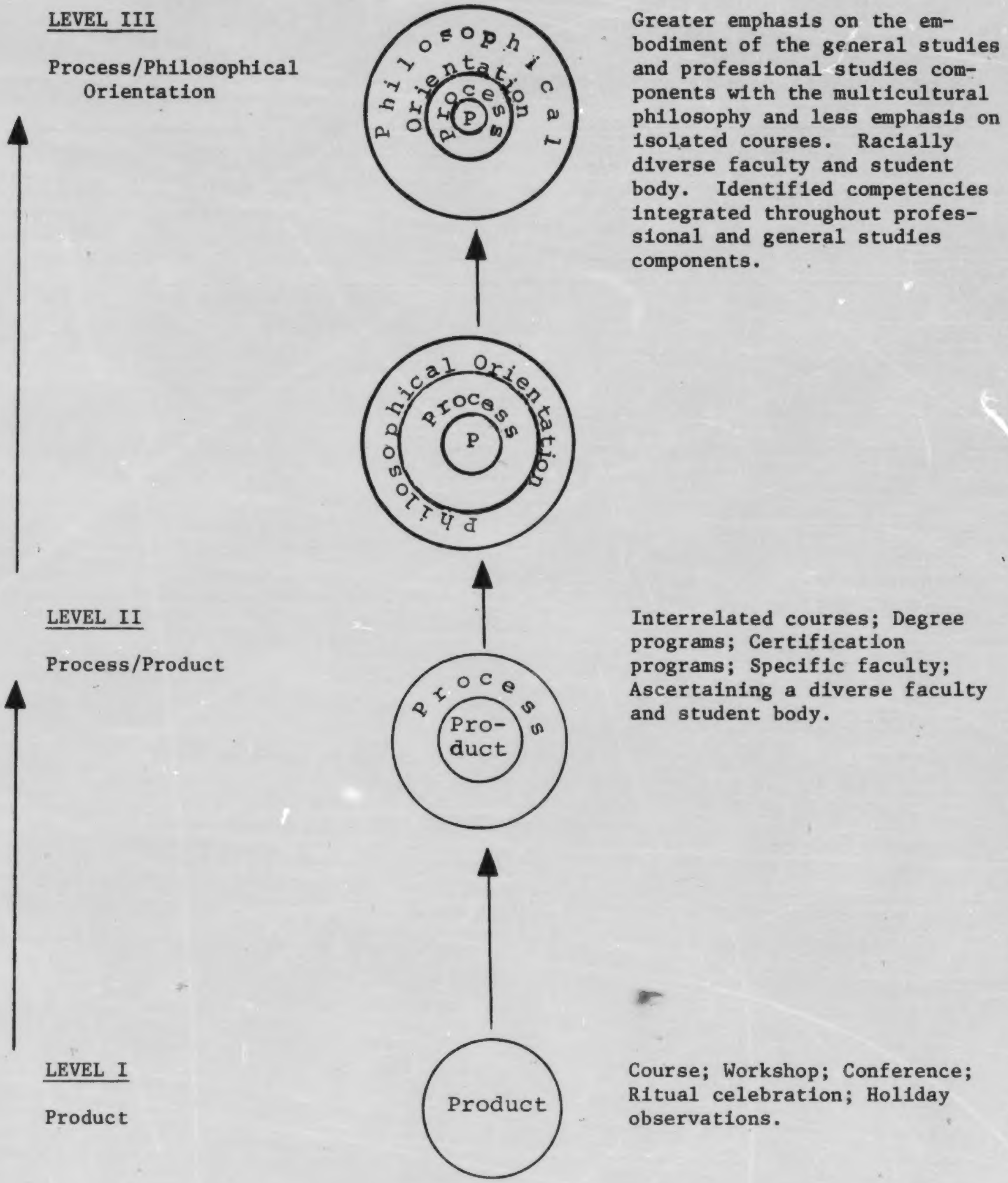
A teaching model established at the Rural-Migrant School of Education in California prepared students to teach children of Mexican-American descent. This required preservice teachers to deal with cultural and language differences unique to the area. The instruction was competency-based with a strong infusion of humanistic education (Hefernan-Cabrera and Tikunoff, 1977).

Delivery systems for multicultural education in teacher education programs are changing. In the late 1960s and early 1970s, the bulk of activity was characterized by a single-focused, short-term, narrow approach usually delivered through workshops and specific courses. Teacher education courses were designed for a narrow, specific facet of multicultural education. Such courses were often external to the teacher education program, were in response to local pressures, and served as a reaction to disruptive student behavior in local schools. Recently, there has been a proactive approach for meeting the needs of students in our culturally pluralistic society. A highly visible example is the development of bilingual programs that meet lingusitic as well as cultural needs. The salient feature of these programs is the use of a systematic approach to the design, development, and implementation.

TYPOLOGY OF MUTICULTURALISM

Three typology levels of multiculturalism can be observed in a teacher education program. These levels also reflect the conceptual evolvement of multicultural education during the 1960s and 1970s (Gay, 1977). In addition, these levels focus on the program development sequence that must be undertaken in the process toward muticulturalism. Any teacher education program involved in multiculturalism can be categorized into one of these levels.

Each of the three levels of multiculturalism have readily identifiable parameters or characteristics. These levels are sequential; however, levels two and three must be viewed as eclectic mixtures of those elements from the previous level. Figure 1 outlines the three levels.


Philosophical Orientation
Process
P
Philosophical Orientation
Process
P
Process
Product
Product

LEVEL III

Process/Philosophical Orientation

Greater emphasis on the embodiment of the general studies and professional studies components with the multicultural philosophy and less emphasis on isolated courses. Racially diverse faculty and student body. Identified competencies integrated throughout professional and general studies components.

LEVEL II

Process/Product

Interrelated courses; Degree programs; Certification programs; Specific faculty; Ascertaining a diverse faculty and student body.

LEVEL I

Product

Course; Workshop; Conference; Ritual celebration; Holiday observations.

Figure 1

CONCEPTUAL LEVELS OF MULTICULTURALIZING TEACHER EDUCATION

Level I: Product

The attainment of a level I by a teacher education program is not difficult. This level is characterized by a single culture or ethnic course. This single course is usually a survey course on a minority group. These courses might include Psychology of Black Children, Education of Minority Students, or Racism and Sexism in the Classroom. Although this separate entity is the only sign of multicultural education within the teacher education program, faculty members may point to these as evidence of their commitment to education that is multicultural. This behavior reflects a lack of any conceptual frame of reference for multiculturalism and its development.

Furthermore, level one is characterized by such tangibles as workshops, seminars, or courses on specific minority or ethnic groups coupled with a lack of clear-cut programmatic goals or objectives. Multiculturalism is usually incorporated by adding courses (usually on one of the visible minority ethnic groups) or conferences or workshops. These tangibles are obviously exhibited to suggest something more than the real intent of the program. Often these programs are for specific populations and geographically limited.

Perhaps the most salient characteristic of level one is its lack of institutionalization. The efforts during this period are likely to be supported by noninstitutional funding (i.e., soft money). The faculty involved are more than likely to be nontenured on a year-to-year, soft-money contract. The courses, conferences, and workshops are funded by short-term grants. Courses are usually not required, having an elective status. Finally, the level is characterized by a struggle to prove it's legitimacy.

Level I usually originates from external pressures such as certification requirements, social pressures, accreditation standards, legislation, and/or court decisions. This level usually has a faulty theoretical base exemplified by the haphazard development and arrangement of its courses and related experiences.

Level II - Process/Product

Level II has a broadened conceptual framework for incorporating multiculturalism into the teacher education program. The most sagacious quality of this level is the confluent relationship of both product and process. Courses, special programs, and other entities are more refined than at Level I. Furthermore, these entities are organized into sets of courses and related experiences that lead to special concentrations and/or degrees with specific emphases on multiculturalism.

There is also a theoretical referent link with practice. Multiculturalism begins to be incorporated into the teacher education program. Generic components of multicultural education are identified along with strategies for incorporating them into the entire training program. In addition, steps are taken to institutitonalize various facets of multicultural education. Specific courses and related experiences become a formalized part of the training program. Perhaps the most salient feature of this level is that a program is continuously progressing through a succession of changes toward multiculturalism.

Level III: Process/Philosphical Orientation

The entire teacher education program and its related components are permeated by a philosophical orientation of multiculturalism. It is this kind of conceptual framework of embedded multiculturalism that the NCATE standards intended to be reflected in teacher programs. In such a program ethnic and cultural diversity are not just discussed as isolated concepts, but are integrated throughout the general and professional studies. The instructional philosophy, exemplified by general studies courses such as psychology and sociology, is revamped to consciously operate from a spirit that embraces cultural and ethnic diversity. The principles of recognition and respect for cultural diversity underlie the instruction of these courses.

In essence, all pedagogy is restructured to exemplify the basic principles and concepts of multiculturalism. A philosophy based on the principles of equality, recognition and respect for human diversity, and a sense of moral commitment serves as the blueprint for the emergence of a multicultural teacher education program. Although the legitimacy of multiculturalism is no longer a question, debatable issues do exist. These issues serve to further the refinement and expansion of knowledge from new perspectives. Finally, this level has a matureness in conceptualization, rationalization, and direction.

MULTICULTURALIZING THE TEACHER EDUCATION PROGRAM: COGNITIVE COMPETENCIES

The concept of competence is tied to a position or role and requires the possession and use of knowledge, judgement, skills, attitudes, values, and problem-solving abilities within a social context. Spady and Mitchell (1977) argue that competency-based education requires life-role outcomes. They distinguish competencies that identify the ability to perform in adult life-role activities from capacities, more discrete skills, and abilities that underlie competencies. True competencies, they conclude, require learners to apply knowledge, skills, and problem-solving abilities within the social context.

Some theorists believe that competency-based education requires individualized instruction if it is to enable all learners to master prescribed outcomes. However, the delivery system can use modular instruction in which instruction is broken into separate units, each incorporating specific objectives, alternative learning strategies, and mastery evaluation. Spady (1977), Schalock (1976), and Trivett (1975) also argue that life-role, competency-based education requires off-campus as well as classroom instruction. If learners are to develop the ability to apply skills and capacities to school situations, they need to enter and learn in the educational agencies in the community.

The case has been made for the relationship of multicultural education and competency-based education (Hunter, 1974; Grant, 1975). During our seven years of training teachers for multicultural education, we have identified nineteen generic competencies. Eleven are cognitive and eight are affective. Generic is being used in the sense that any teacher must acquire these competencies if he/she desires to effectively multiculturalize his/her classroom instruction.

The eleven cognitive competencies are divided into three sequential phases. Phase I competencies focus on our cultural pluralistic society. The major purpose of these competencies is to focus the learner's attention on the culturally diverse groups of peoples in our society. In Phase II the competency statements and enabling activities focus on the process of multicultural education. Demonstration of the competencies are primarily by application, in the K-12 school structure. The competencies and enabling activities of Phase III serve as a synthesizer for the learner. The learner develops a rationale or model for multicultural education (multiculturalism). Examine figure 2 for the classifying and sequencing of cognitive competencies.

PHASE I

CULTURAL PLURALISTIC SOCIETY

GROUPS OF PEOPLE

Contributions
Experiences
Inclusion

KNOWLEDGE

Acquire a knowledge of the cultural experience in both contemporary and historical setting of any two ethnic, racial, or cultural groups

Demonstrate a basic knowledge of the contributions of minority groups in America to our society

Assess relevance and feasibility of existing models that afford groups a way of gaining inclusion into today's society

PHASE II

MULTICULTURAL EDUCATION

K-12 STRUCTURE

Curriculum
Materials
Environment
Strategies
Testing
Language

APPLICATION

Identify current biases and deficiencies in existing curriculum and in both commercial and teacher-prepared materials of instruction

Recognize potential linguistic and cultural biases of existing assessment instruments and procedures when prescribing a program of testing for the learner

Acquire a thorough knowledge of the philosophy and theory concerning bilingual education and its application

Acquire, evaluate, adapt, and develop materials appropriate to multicultural education

Critique an educational environment to the extent of the measurable evidence of the environment representing a multicultural approach to education

Acquire the skills for effective participation and utilization of the community

Design, develop, and implement an instructional module using strategies and materials to produce a module or unit that is multicultural, multiethnic, and multiracial

PHASE III

MULTICULTURALISM

RATIONALE

Develop a rational or model for the development and implementation of a curriculum reflective of cultural pluralism within the K-12 school and be able to defend it on a psychological, sociological, and cultural basis

Figure 2

COGNITIVE COMPETENCIES FOR ACQUIRING MULTICULTURALISM

These competencies and strategies for their acquisition have been developed and organized to enable the learners to take advantage of both theory and application learning situations. In addition, alternative learning strategies for both are presented for all competencies. Furthermore, specific criteria for the demonstration of proficiency is presented for each competency statement. A learner may test out of a competency immediately and proceed to the next one. If a student does not possess a competency, then he/she should proceed to the enabling activities and select those that would provide the appropriate skills for acquisition of the competency.

Three assumptions are made of the learner before entry to the competencies: The learner is cognizant of:

1. Lesson planning and module or unit development.
2. Various curriculum resources and materials available for a grade level or a subject area.
3. A school's educational environment.

Eleven competencies are presented. Each has a statement of competence, a rationale, and one or more instructional objectives. The learner has the option to add instructional objectives. Enabling activities for each competency--not listed here--are numerous and varied. A variety of strategies should be utilized with the enabling activities. These might include simulations, lectures, dicussion sessions, field trips, small group activities, individualized tasks, independent work, ethnographic projects, and community based instructional settings. An illustrative assessment procedure for each competency is also provided.

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1. Illustrative enabling activites for the learner's utilization in meeting the requirements of each of these cognitive competencies have been identified in the book, Developing the Multicultural Process in Classroom Instruction: Competencies for Teachers, Vol. 1, by H. P. Baptiste, Jr. and M. Baptiste. This book is available from University Press of America, Washington, D.C., 1979.

Phase I Competencies: Cultural Pluralism

The three competencies included in this phase focus on our culturally pluralistic society. Enabling activities for Competency 1 should provide the learner with knowledge of the contributions of specific groups to our society. These specific groups include ethnic, racial, and cultural groups. Enabling activities for Competency 2 should make the learner aware of the various cultural experiences that members of various groups have encountered in this country. That group membership is a determiner of one's cultural experience. Enabling activities for Competency 3 point to the unequal inclusiveness of various groups in our society. However, one major purpose of these activities is to explore and examine the underlying reasons why there exists a discriminating inclusiveness of various groups, when it comes to sharing power within our society.

The goal of Phase I is the achievement of a knowledge based on group diversity. The differential treatment of various racial, ethnic, and cultural groups within our society is emphasized.

COMPETENCY 1. Acquire a knowledge of the cultural experience in both a contemporary and historical setting of any two ethnic, racial, or cultural groups.

Rationale. An individual's treatment (mistreatment), opportunity (lack of opportunity), and acceptibility (nonacceptibility) are to a great extent determined by her/his racial, cultural, and/or ethnic group membership. Various racial, ethnic, and cultural groups within the United States have been treated differently. Subsequently, various coping mechanisms (cultural experiences) have evolved that are group identifiable. Thus, educators must be familiar with the diverse nature of cultural experiences and the positive role these experiences may occupy in the instructional process.

An understanding of culture and its parameters is of foremost importance for teachers wanting to work effectively with diverse populations in their classrooms. Teachers must regard cultural diversity as an asset, not a problem. They must be able to respect and thus to teach all the students in their classes.

Instructional Objectives.

1. The learner will be able to identify and describe the major ethnic and minority groups in the United States.
2. The learner will identify the visible minority groups and describe the cultural experiences of at least two.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. See competency 2.

Suggested Courses. Ethnic Studies Courses, Anthropology, Sociology, History, and Multicultural Courses.

COMPETENCY 2. Demonstrate a basic knowledge of the contributions of minority groups in America to our society.

Rationale. Teachers must possess a basic knowledge of minority groups' contributions if they are to multiculturalize their instruction. Too much of education is replete with the omission of minority groups contributions. Elimination of monocultural curricula will remain a mere notion until educators acquire knowledge on the contributions that minorities have made to society. The role of minorities in this nation's scientific and technological advances must not be ignored. The minority experiences recorded in their poetry, prose, and fine arts are very significant in the studying of American history or literature. American history or literature ceases to be American when minorities are glossed over or eliminated from these subject areas.

Therefore the purpose of this competency is to enable the teacher to become aware of and to acquire a basic knowledge of the vast contributions and the significant roles of minorities.

Instructional Objectives.

1. The learner will be able to locate various resources on a selected ethnic or minority group and compile this information for a presentation to the class.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. In order to demonstrate mastery of both Competency 1 and 2, the learner should be able to combine intellect, imagination, and creativity with other members of the class in order to locate various resources of an assigned ethnic group. The small group investigation should lead to a listing of information, which teachers would consider useable for their professional self-development. An hour-presentation to the class on the assigned ethnic group would be instructional in nature.

Suggested Courses. Ethnic Studies Courses, Anthropology, Sociology, History, and Multicultural Courses.

COMPETENCY 3. Assess relevance and feasibility of existing models that afford groups a way of gaining inclusion into today's society.

Rationale. An individual's rights, privileges, and power are directly related to group membership; therefore, the status of one's group in relation to other groups in our society is highly significant. Consequently, it is important to fully understand the models that afford the opportunity for a group to change powerful positions in our society.

Instructional Objectives.

1. The learner will be able to analyze the "Power-Inclusion Model."

2. The learner will be able to analyze the "Shared-Power Model."

3. The learner will be able to compare the "Shared-Power Model" with the "Power-Inclusion Model," and to determine the relevance and feasibility of both.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. In order to demonstrate mastery of this competency, the learner must display an understanding of existing models that affords groups a way of gaining inclusion. This can be done in a paper briefly describing and defending various models, or in class discussion with feedback from the instructor.

Suggested Courses. Foundation of Education, Ethnic Studies, Political Science, and Sociology.

Phase II Competencies: Multicultural Education

In Phase II the seven competency statements and enabling activities focus on the process of multicultural education. Demonstration of these competencies are primarily by application (See Figure 2) in the K-12 school structure. Specifically, attainment of a competency by the learner is through one of the school's pertinent parameters, such as curriculum, materials, environment, strategies, testing, and language. The importance of Phase II cannot be overstressed. Here the learner begins to demonstrate the application of all the competencies. For example, competencies 4, 7, and 8 require the examination, analysis, and critique of existing school curriculum and materials that the learner utilizes in her/his professional position.

Competency 5 requires a scrutiny of the various assessment instruments used in her/his professional activities. In competency 6, bilingual programmatic models are examined; the learner must also be able to constructively analyze local programs for the extent of muticulturalism. Competency 9 focuses on the community as a vital component of the instructional and learning process.

Competency 10 represents an internalization of the other competencies by the learner, at least at Bloom's application level and possibly at the synthesis and evaluation levels. This individual has a sound knowledge base (Phase I), which can be transmitted and applied (Phase II) successfully to the pertinent parameters of education. An operational rationale in Phase III will soon evolve.

COMPETENCY 4. Identify current biases and deficiences in existing curriculum and in both commercial and teacher-prepared materials of instruction.

Rationale. It is a known fact that a vast majority of curricula and instructional materials contain an excess of ethnic, racist, and sexist biasness; cultural ethnocentrism, and sins of omission and commission. For the most part, progress has been made only in the deceitful way that publishing companies have handled complaints of racism, etc., in their materials. Educators must become more astute in applying multicultural criteria in the evaluation of these materials, and they must be able to apply various criteria in a sophisticated manner.

Instructional Objectives.

1. The learner will be able to find examples of racism, sexism, distortions and omissions in school textbooks.

2. The learner will be able to identify examples of racial, sexual, or cultural bias in commercially-prepared materials.

3. The learner will be able to identify examples of racial, sexual, or cultural bias found in sample lessons brought by classmates and will then recommend changes.

4. The learner will be able to compile a bibliography of other sources, with criteria for evaluating educational materials in their subject area or grade level.

5. The learner will be able to describe similarities and differences between Anglo Americans and other cultures, and be able to point to areas of potential cultural conflicts and opportunities.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends on available resources and instructional delivery system.

Assessment of Competency. The learner is expected to demonstrate mastery of this competency by presenting to the class a ten-minute critique on chosen curriculum materials and resources relevant to his/her own subject area or grade level. The learner is to present examples of teacher-prepared and commerically-prepared materials (including textbooks and audio-visual material) and be able to identify examples of racial, sexual, and cultural bias. The learner should be able to do this by creating her/his own appropriate checklist, with criteria for evaluating educational materials.

Suggested Courses. Muticultural Education, Methods.

COMPETENCY 5. Recognize potential linguistic and cultural biases of existing assessment instruments and procedures when prescribing a program of testing for the learner(s).

Rationale. Assessment is a vital part of education. Every learner during the course of her/his schooling is exposed to hundreds of teacher-prepared and commercially made tests. It is important to understand the various biases that characterize assessment instruments.

Instructional Objectives.

1. The learner will be able to identify examples of cultural bias in intelligence tests and standardized achievement tests.
2. The learner will be able to identify areas of conflict such as language and culture in testing programs.
3. The learner will be able to detect examples of cultural bias in both teacher-prepared and commercially made tests used in his/her subject area or grade level.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. In order to demonstrate mastery of this competency the learner will be given sample items from teacher-prepared, commerically made, standardized achievement, and intelligence assessment instruments. The learner must be able to point to lingusitic and cultural biases that exist on the named test(s).

Suggested Courses. Educational Psychology, Psychology, Testing and Measurement, Introduction to Statistics.

COMPETENCY 6. Acquire a thorough knowledge of the philosophy and theory conerning bilingual education and its application.

Rationale. Bilingual education is a manifestation of a cultural-language conflict in schooling. It is important to recognize the significance of one's language or dialect in the learning process.

Instructional Objectives.

1. The learner will be able to define bilingual education and explain the historical perspective of its evolvement, including landmark judicial cases.
2. The learner will be able to describe various models of bilingual education and evaluate the strengths and weaknesses of each.
3. The learner will be able to formulate his/her conceptualization of bilingual education and its purpose.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. Learners are expected to have a thorough understanding of bilingual education and its relationship to multicultural education. In an essay the learner will trace the history of bilingual education, including landmark judicial cases and involvement on the local, state, and federal levels. The essay is to include the learner's evaluation of the strengths and weaknesses of each model and the learner's conceptualization of bilingual education, with its purpose in today's educational system.

Suggested Courses. Introduction to Education, Bilingual Education, Foundation of Education, Multicultural Education.

COMPETENCY 7. Acquire, evaluate, adapt, and develop materials appropriate to the multicultural classroom.

Rationale. The paucity of multicultural materials for the classroom makes it quite obvious that the teacher must be able to revise, modify, and supplement existing materials for use in the classroom.

Textbooks and other curriculum materials are still not devoid of racism and sexism. Most curriculum materials at best are complacent in their treatment of minorities. It is quite apparent that publishing companies do not intend to cease publishing racist and cultural biased materials. Publishing companies are governed by profits and are reactive to needs of the school populations when it is profitable.

Therefore teachers must develop educational resources devoid of race, sex, age, and cultural bias. They must become engineers of multiculturalism. As an engineer of multiculturalism, one must have the capability not only to design educational materials that are fair and characterized by cultural diversity but also be able to point out the deficiencies of monocultural and/or culturally-biased materials.

Instructional Objectives.

1. The learner will be able to demonstrate a lesson that has been modified, using existing materials to create a lesson devoid of race, sex, age, and cultural biases.

2. The learner will be able to provide examples of supplementary materials that can be utilized to create a lesson devoid of race, sex, age, and cultural biases.

(Exact determination is contingent upon resources and instruction delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. Mastery of this competency requires the learner to demonstrate a lesson that has been modified, using existing materials to create a lesson devoid of race, sex, age, and cultural biases. The learner is expected to design the lesson, using supplementary materials. The lesson should be characterized by fairness and cultural diversity.

Suggested Courses. Methods, Multicultural Education, Student Teaching.

COMPETENCY 8. Critique an educational environment to the extent of the measurable evidence of the environment representing a multicultural approach to education.

Rationale. The educational environment (i.e., physical facilities, personnel, policies, and practices) is characterized by racism, cultural ethnocentrism, etc. Examination of an educational environment will enlighten the learner as to what should be changed or improved.

Instructional Objectives.

1. The learner will be able to evaluate his/her school district for racism, sexism, cultural ethnocentrism, etc.
2. The learner will be able to assess the situation regarding race, sex, age, and cultural ethnocentrism in his/her school district, and make suggestions for eliminating them in the school district.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. In order to demonstrate mastery of this competency the learner must be able to identify examples of race, sex, age, and cultural ethnocentrism in the educational environment. Racism and sexism can be overly and covertly illustrated in the school, district, and community; and the teacher must become aware of this. In a written evaluation the learner will identify areas of racism and sexism and will name five suggestions for eliminating racism and sexism, from the chosen school district. A checklist or chart may be used.

Suggested Courses. Introduction to Education, Methods, Multicultural Education, Student Teaching.

COMPETENCY 9. Acquire the skills for effective participation and utilization of the community.

Rationale. The role of the community can be a positive force in the school's instructional process. Teachers must realize that the possession of knowledge of basic community parameters within their cultural milieu will facilitate the design and delivery of instruction to the members of that community.

Instructional Objectives.

1. The learner will be able to analyze the school community by using basic ethnographic techniques.
2. The learner will be able to identify community agencies, their functions, and their relationship to the school.
3. The learner will be able to formulate strategies for involving parents, guardians, and caretakers in the educational process.

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. In order to demonstrate mastery of this competency the learner must present an ethnographic analysis of the designated school community. The learner must demonstrate a knowledge of various strategies for the effective involvement of various communities in the educational process.

Suggested Courses. Sociology, Anthropology, Methods, Student Teaching.

COMPETENCY 10. Design, develop, and implement an instructional module using strategies and materials to produce a module/unit that is multicultural, multiracial, and/or multiethnic in character.

Rationale. The paucity of multicultural curriculum institutional units implies that teachers will have to produce their own culturally diverse resources. The large amount of available monoracial, monoethnic, and monocultural resources can be effectively integrated in multicultural, multiracial, and/or multiethnic modules or units by a teacher skilled in multiculturalism.

Attainment of this competency demonstrates a very sophisticated level of multiculturalism. It may be compared to Bloom's evaluation level or Krathwohl's value complex level.

Instructional Objectives.

1. The learner will be able to design a module or unit that is reflective of cultural diversity and be able to implement the module or unit in an instructional setting with learners.
2. The learner will be able to evaluate the module or unit by using the criteria of increased awareness of the cultural diversity value for a group of learners in an instructional setting.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. The major emphasis of this competency is having the learner demonstrate mastery of designing, developing, and implementing an instructional strategy (module/unit) that is multicultural, multiethnic, and/or multiracial. The competency brings together most of the previous competencies that have helped the learner develop the ability to become a teacher in a culturally pluralistic society. To fulfill the expectations of this competency the module/unit must be a legitimate part of the learners' regular curriculum. The strategies and materials used must facilitate a culturally diverse approach to the subject matter. The implementation must take place in an instructional setting using at least ten to fifteen or more learners. The implementation period must be at least three or more instructional time periods.

A complete copy of the module/unit is to be prepared and presented to the instructor. A summary of one or two pages is required for distribution to each class member. The class is to receive an oral report of the module/unit in which the objectives are stated, examples of learners' work is examined, the evaluation process is explained, and how this module/unit increased the learners' awareness of cultural diversity. Examples of instructional materials, resources used, and audio-visual materials utilized are to be presented as a display for the presentation.

Suggested Courses. Methods, Student Teaching, Multicultural Education.

Phase III Competencies: Multiculturalism

The enabling activities of phases I and II competencies serve as a synthesizer for the learner. In phase III the learner establishes a philosophical basis for multicultural education. Furthermore, the learner is able to cite sound reasons supporting multiculturalism. The reasons can be coalesced into his or her own model for guidance and direction in the design and development of curriculum and curriculum support systems. The goal of phase II is that the learner evolves a conceptualization or model for multiculturalism.

COMPETENCY 11. Develop a rationale or model for the development and implementation of a curriculum reflective of cultural pluralism (i.e. multicultural) within the K-12 school and be able to defend it on a psychological, sociological, and cultural basis.

Rationale. An educator should know why all education must be multicultural. One must be able to cite sound reasons in support of multiculturalism that can be coalesced into his/her model for guidance and direction in the design and development of one's own curriculum or curriculum support systems. Multicultural educators must not be guilty of mindless misdirection in their educational activities. They must be able to argue the merits of their rationale and/or model from a psychological, sociological, and cultural basis.

The major purpose of this competency is to aid the teacher in establishing a philosophy for multicultural education.

Instructional Objectives.

1. The learner will be able to develop a rationale for multicultural education and defend it on a psychological, sociological, and cultural basis.

(Exact determination is contingent upon resources, philosophy, and instructional delivery system.)

Enabling Activities. Determination depends upon available resources and instructional delivery system.

Assessment of Competency. The learner is expected to demonstrate mastery of this competency by developing a rationale/model for multicultural education. Upon completion of competencies one through nine the learner is prepared to implement multicultural education, but must have an understanding of why. The learner will prepare a statement of at least five pages explaining why the development and implementation of a curriculum reflective of cultural pluralism within the K-12 school is essential to the future of education. The learner will be able to defend it on a psychological, sociological, and cultural basis. The learner may choose to demonstrate this competency by constructing a model illustrating a lesson using the concept of multicultural education and videotaping the lesson in order to make a presentation to the class.

Suggested Courses. Methods, Multicultural Education, Student Teaching.

MULTICULTURALIZING THE TEACHER EDUCATION PROGRAM: AFFECTIVE COMPETENCIES

Eight affective competencies have been identified. These competencies have been sequenced along a three phase hierarchy as outlined in Figure 3. The identification of the instructional objectives, enabling activities, and assessment procedures for these competencies are not yet completed by the authors.

The importance of the affective competencies to the full attainment of multiculturalism by a teacher education program should be stressed. It is apparent that the basic goals of multicultural education must be addressed in the affective domain. Competence in multicultural education is more than just cognitive information or knowledge. There is a great deal of research to demonstrate that cognition and affect can never be completely separated, and the possibilities exist that one is in large part the effect of the other.

Affective competencies may be expressed as interests, attitudes, appreciations, values, emotional sets, biases, character development, and adjustments. These competencies may emphasize a feeling tone, an emotion, or a degree of acceptance or rejection. In order for affective competencies to be realized, the following are necessary:

- They must be defined clearly.
- Learning experience to help students develop in the desired direction must be provided.
- Some systematic method must be devised to appraise the extent students grow in the desired ways.

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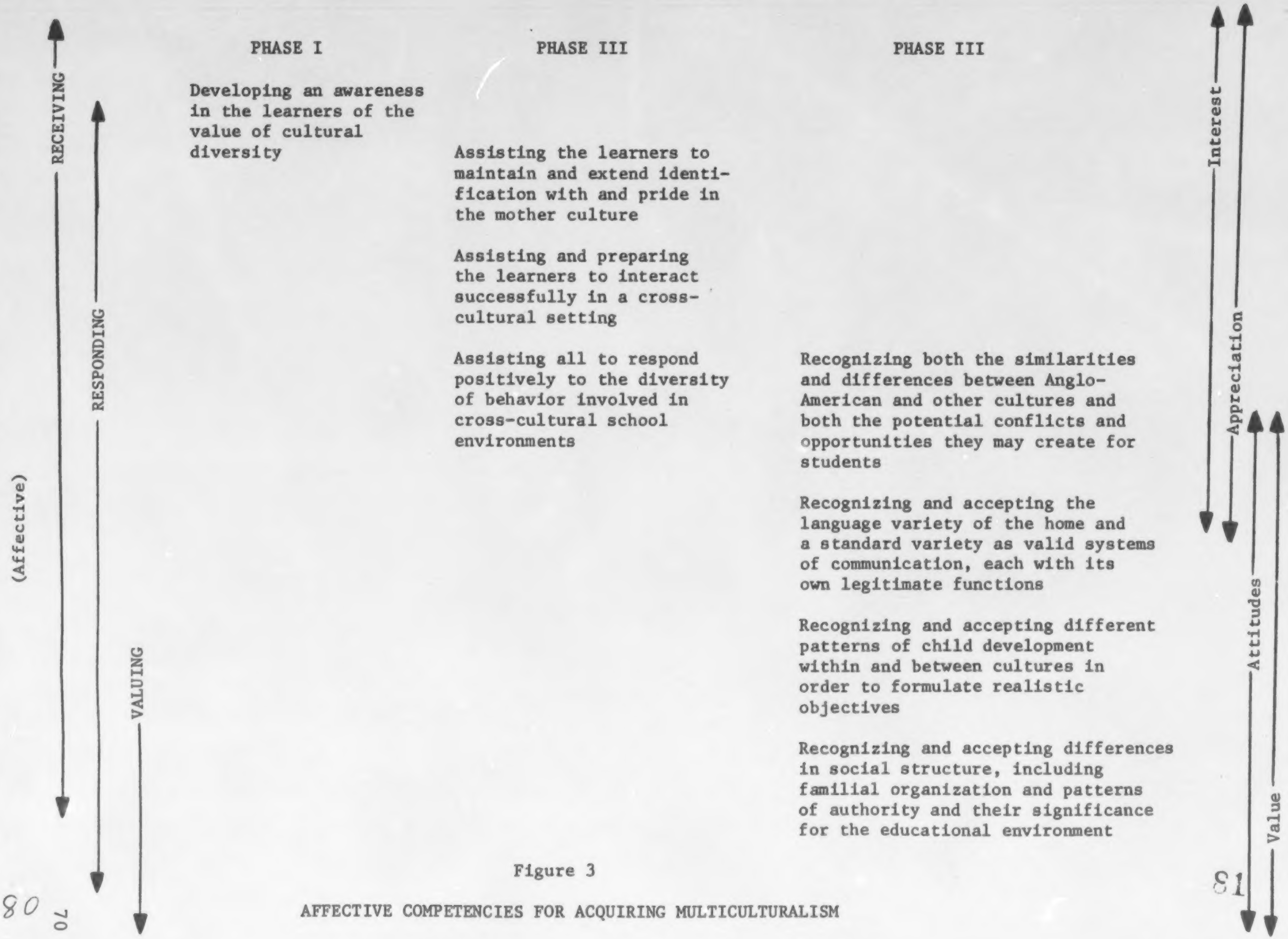
2. Illustrative objectives and activities are being prepared; these will appear in Developing the Multicultural Process in Classroom Instruction: Competencies for Teachers, Vol. 2, by H. P. Baptiste, Jr. and M. Baptiste, available Summer 1980 from University Press of America, Washington, D.C.



PHASE I

Developing an awareness in the learners of the value of cultural diversity

PHASE III

Assisting the learners to maintain and extend identification with and pride in the mother culture

Assisting and preparing the learners to interact successfully in a cross-cultural setting

Assisting all to respond positively to the diversity of behavior involved in cross-cultural school environments

PHASE III

Recognizing both the similarities and differences between Anglo-American and other cultures and both the potential conflicts and opportunities they may create for students

Recognizing and accepting the language variety of the home and a standard variety as valid systems of communication, each with its own legitimate functions

Recognizing and accepting different patterns of child development within and between cultures in order to formulate realistic objectives

Recognizing and accepting differences in social structure, including familial organization and patterns of authority and their significance for the educational environment

Figure 3

AFFECTIVE COMPETENCIES FOR ACQUIRING MULTICULTURALISM

The systematic effort to collect evidence of growth in the affective competencies is a major problem. The expectation for the immediacy of results must be diminished. Affective competencies are assumed to develop relatively slowly and to be visible in appraisal techniques over long periods of time. However, it is possible that a behavior may undergo a sudden transformation. We must also be aware of the motivation, drives, and emotions that bring about cognitive achievement. An assessment of an affective competency must deal with the many "right" behaviors that may be equally correct in achieving the objective.

Phase I, II, and III of the affective competencies denote a sequential hierarchy. Implicit in the taxonomy of the affective domain is the assumption that competencies that fall in the first categories are likely to be attained more rapidly and more easily than competencies in the later and higher categories. The authors have chosen to utilize the taxonomy developed by Krathwohl and others as a guide. The categories and their subdivisions used for the diagram of the affective competencies are (1) receiving (attending), which includes awareness, willingness to receive, and controlled or selected attention; (2) responding, which includes acquiescence in responding, willingness to respond, and satisfaction in response; and (3) valuing, which includes acceptance of a value, preference for a value, and commitment.

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Chapter 3

FIELD EXPERIENCES IN PRESERVICE PROFESSIONAL STUDIES

Sylvester Kohut, Jr.

As Alvin Toffler states, we live in a transient and computer-oriented society--an environment that inhibits efforts to train a teacher for all situations. For example, how does an undergraduate teacher candidate raised on a farm in Appalachia become aware of the complexities and needs of children from the inner city? An even greater problem is how a teacher trainer motivates rural teacher candidates to apply for positions in metropolitan and suburban communities. In contrast, how does the urban teacher candidate learn about the needs of rural poor and suburban pupils? While it is popular to support and encourage educational equity and multicultural education in teacher education programs, there has been little direction or assistance for accomplishing these goals.

Opportunities are limited for student-exchange programs, cross-cultural student teaching assignments, and supervised field-based experiences within the present framework. There is an immediate need to incorporate multicultural and educational equity experiences throughout the undergraduate teacher certification program. Merely offering a course or token field experience in urban education at a rural institution or, conversely, a rural education course at an urban or suburban institution is not enough.

What are the viable alternatives for the preservice professional studies component? A first step is to confront the stereotypes, myths, and misinformation perpetuated in teacher training programs. Practitioners must also address the issues associated with regional and geographical stereotypes, including labels like "city slickers" and "mountain hillbillies." In addition, educators must seriously attempt to deal with problems of sex discrimination, cultural pluralism, aging, and other inequities in the preservice program.

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Following are recommendations for preparing educators from one cultural/ethnic setting to better understand and to function more effectively in a different cultural/ethnic setting. Outlined are strategies for helping preservice students overcome ethnocentrism; and there are guidelines for implementing cross-cultural education courses, seminars, workshops, and clinical and field-based experiences.

SELECTED RESEARCH FINDINGS

Educators agree that teachers can never be adequately prepared to teach children of all ethnic and racial groups encountered in the public or private school classroom. A curriculum for all would necessitate experiences with or studies of Blacks, Chinese Americans, Ukrainian Americans, American Indians, Italian Americans, Japanese Americans, Jewish Americans, Cuban Americans, Vietnamese, Mexican Americans, Puerto Ricans, and many others.

Banks (1977) suggests that teacher education programs should help teachers clarify their attitudes and perceptions of ethnic and social class groups as well as reduce their levels of ethnic, racial, and social class prejudices. Davidson and Lang (1960) conclude that "the assessment that students make of themselves is related to their perceptions of how their teachers feel about them" (pp. 107-118).

Is race a factor in determining the relationship of teacher to pupil? Studies are somewhat conflicting. Gottlieb (1964) found that white teachers, more so than Black teachers, disliked teaching inner-city Black students. Clark (1964) found that half the white teachers in his study felt that Black students were inferior to white students and should be maintained in custodial urban schools. Kaltsounis and Higdon (1977) concluded that Black teachers may discourage creativity by emphasizing uncritical, unimaginative, and self-conscious conformity. The attitudes of Black teachers did not differ significantly from those of white teachers in the same region. Teacher education institutions should give more attention to the importance of recognizing and reinforcing pupils' creativity in the classroom, the study recommends. This study supports other research that has found that teachers tend to have prejudicial attitudes toward poor and ethnic minority children regardless of the teachers' own racial or ethnic heritages.

McCandless, Roberts, and Starnes (1972) found that teacher evaluations of students correlated well with performance of Black students but not with white students. Both white and Black teachers tended to rate white students as having higher potentials than Black students. In findings of Gilberts, Guckin, and Leeds (Note 1), experienced white teachers also rated white students as having higher abilities than Black students.

In other studies Mexican American and Anglo teachers appear to be equally effective or ineffective with Mexican American children. Kleinfeld (1975) found that teachers of Athabascan Indian and Eskimo students may be judged effective or non-effective based on their instructional style rather than their ethnic background. In summary Kleinfeld reported:

> Central characteristics seem to distinguish effective teachers from ineffective teachers. The first and most important characteristic is the effective teacher's ability to create a climate of emotional warmth that dissipates students' fears in the classroom and fulfills their expectations of highly pesonalized relationships. The second characteristic is the teacher's ability to resolve his own ambivalent feelings about the legitimacy of his educational goals and express his concern for the village students, not by passive sympathy, but by demanding a high quality of academic work. (Kleinfeld, 1975, p. 318)

In separate studies Rist (1970) and Gay (1974) concluded that teachers, regardless of their ethnic background, tend to internalize and perpetuate dominant societal values and attitudes toward racial and social class groups. In order to develop a better awareness of the commonalities of selected ethnic and racial minority groups, preservice teachers should be aware of their own prejudices.

According to Banks (1977) heavy reliance should not be placed on the lecture method of instruction for multicultural education in preservice and graduate programs. Instead, he encourages a variety of instructional strategies and interaction activities, including community and field-based experiences in different social settings. He also favors special workshops, visitations, guest speakers, and multimedia classroom projects around a multicultural theme.

Manning (1977), in his study of "The Influence of Key Individuals on Student Teachers in Urban and Suburban Settings," comments:

> The influence of key individuals in student teachers' development may depend somewhat upon the setting of the training. Student teachers may be assigned to schools and neighborhoods similar to the ones they themselves grew up in, or they may be transported to an environment that is so unfamiliar as to be foreign. The latter often happens when

> white, middle class student teachers are assigned to inner-city schools. Unlike their counterparts in suburban classrooms, urban student teachers not only have to adopt new professional skills and roles, they must do it in an unfamiliar milieu. With so many unfamiliar stimuli affecting them, the question arises whether urban and suburban student teachers are influenced by other people in the same ways. (p. 2)

Student teachers' perceived beliefs, attitudes, and behaviors are influenced significantly by the persons they encounter during their training period. Chief among these, Manning states, are the professional educators involved in the ongoing training process--cooperating teachers, college supervisors, and other college professors. His findings support those by Pappanitou and Drake (1971), Washington (1974), and Yee (1969).

Mortenson and Netusil (1976) found that preservice elementary teachers who were taught about minority groups and had interaction with culturally different children became less prejudiced. But preservice teachers who were taught about minority groups without the experiences actually became more prejudiced. This suggests that courses designed to increase student awareness and understanding of culturally different children should be supplemented with real life contact with students.

Curricular Models and Designs

The NCSS Ethnic Heritage Task Force on Ethnic Studies Curriculum Guidelines provided specific recommendations for preservice and inservice staff development programs in its publication *Curriculum Guidelines for Multiethnic Education* (Banks, et al., 1976):

> 1. Clarify and analyze their feelings, attitudes, and perceptions toward their own and other ethnic groups,
>
> 2. Acquire content about and understanding of historical experiences and sociological characteristics of American ethnic groups,
>
> 3. Increase their instructional skills in curriculum development as it relates to ethnic pluralism,
>
> 4. Increase their skills in creating, selecting, evaluating, and revising instructional materials (pp. 17-18).

Gay (1977b) indicates that curriculum designs for multicultural teacher education should include three major components: knowledge, attitudes, and skills.

I. Knowledge Component

   A. Content of Cultural Pluralism
   B. Philosophy of Multicultural Education
   C. Classroom Dynamics
   D. Ethnic Resource Materials

II. Attitudes Component

   A. Realistic Attitudes Toward Cultural Diversity
   B. Enabling Attitudes Toward Cultural Differences
   C. Self-Awareness
   D. Sense of Security About Teaching Ethnic Diversity

III. Skills Component

   A. Cross-Cultural Interactional Skills
   B. Multicultural Curriculum Development Skills
   C. Multiethnic Instructional Skills (pp. 32-56).

In addition to identifying a series of generic concepts, she recommends:

> The conceptual framework approach to multicultural curriculum development involves selecting supportive concepts for each generic concept; identifying general and performance objectives for each concept; and selecting appropriate multicultural content, learning experiences and instructional strategies to teach the concepts. (Gay, 1977a, p. 102)

In addressing the question of curricular designs for multicultural education, Baker (1974) refers to components as "stages" and identifies three: acquisition, development and involvement. Aragon (1973) also provides a three-dimensional model. It focuses on awareness, application, and logistics for implementation. Regardless of the particular curricular design selected,

> It will be of little value simply to place students from diverse cultures together and hope that by some process of osmosis learnings will be picked up. Nor does it mean that we should didactically teach multiple cultures as the ideational beliefs of diverse groups. Each of these options, it seems to me, is bracketed by a standard culture

> which encapsulates and overpowers the multicultural intention. (Macdonald, 1977, p. 10)

Multicultural activities and considerations should be interwoven throughout the professional education sequence of courses and the field-based and clinical experiences (Hunter, 1974). Overall, teacher education should follow certain guidelines or benchmarks when planning for multicultural education:

> 1. There must be systematic attention given to multiculturalism in the conception and design of the program.
>
> 2. All segments of the community being served must participate in planning, implementation and evaluation of the program.
>
> 3. The multicultural perspective must be reflected in the identification of competencies and the specification of objectives.
>
> 4. The field-based components of teacher education programs must utilize diverse cultural settings.
>
> 5. The ultimate criterion of success in multicultural education is the teacher's demonstrated competence in working with all students. (Hunter, 1974, p. 127)

STUDENT TEACHING AND FIELD BASED PRACTICUMS

"Learn by doing" was popular in teaching circles even before John Dewey and his colleagues addressed the issue of "real" learning in the classroom. Follow-up studies of teacher education graduates consistently find the student teaching experience as the the single most important dimension in the undergraduate program. Yet meaningful field-based and clinical experiences are mostly still limited to the senior year of study.

With imaginative scheduling and planning, early supervised field-based and clinical experiences can be incorporated into preprofessional studies. Such field-based experience is an excellent way of providing for multicultural and multiethnic encounters. Brimm and Fields (1979) were able to include special paraprofessional experiences in an introductory social foundations of education course. This course allowed students to relate the social and cultural forces at work in the isolated, rural Appalachian public schools to the theoretical and philosophical tenets usually emphasized in introductory education courses.

There are many ways of introducing early and useful field-based and clinical experiences with a multicultural thrust into the preservice program. Following are some of the ways selected institutions bolstered their multicultural education efforts and improved the quality of their programs:

1. Part-time paraprofessional and volunteer work at nearby daycare, preschool, or Headstart centers,
2. Visits with and social interchange with American Indians and other ethnic minorities,
3. Volunteer work with senior citizens at community centers, hospitals, and long term health care facilities,
4. Counseling and tutoring duties at short and long term juvenile detention centers and halfway houses,
5. Involvement in school, community, or university-sponsored drug, alcohol, and related counseling clinics,
6. Internships in human and social services agencies and programs,
7. Involvement in youth-oriented programs such as federally funded Talent Search and Upward Bound or community-based organizations such as YMCA, YWCA, police athletic leagues, Boy Scouts, and Girls Scouts.
8. Involvement in sheltered workshops for the mentally and/or physically retarded or handicapped,
9. Involvement in special projects such as 24-hour telephone hot lines for teenagers, walk-in tutoring and counseling centers, community supported cultural and crafts fairs and shows, storefront schools, and other compensatory programs sponsored by public and private funding sources,
10. Biofeedback and relaxation therapy workshops for teachers, administrators, and students,
11. Campus activities sponsored by radio and television stations that feature ethnic themes or foreign language or foreign cultural projects.

These represent the kinds of multicultural experiences for teacher candidates that benefit the entire teacher training program. They help teacher educators to think in terms of "people credit hours" rather than solely in terms of the "student credit hours" generated. Thus, the field-based aspect of multicultural education may become the high point of the overall teacher education program.

Student Teaching Abroad

Regardless of the size, mission, or financial profile of an institution, student teaching abroad can provide a multicultural experience for both teacher candidates and teacher educators. However, it is important that such overseas experiences be designed to provide skills in cross-cultural sensitivity, communication, and living. Otherwise, the time spent in a foreign country may not be productive. To be labeled as multicultural, the overseas student teaching assignments must emphasize the development of effective cross-cultural skills.

Overseas student and intern teaching programs offer preservice students opportunities to discover foreign lands and to become totally immersed in foreign cultures. Many colleges and universities have organized consortia to provide overseas student teaching and student exchange programs. Teaching opportunities abroad are not limited to foreign language teacher candidates; virtually all preservice teachers are eligible for enrollment. Except for transportation expenses, the cost to the student is approximately the same as that at home for a full-time student living on campus. Usually, criteria for admission to the overseas student teaching program are based on the successful completion of certain prerequisite courses, satisfactory academic achievement, written recommendations from faculty, and an interview with a program coordinator or an appointed committee of faculty. The screening process requires students to submit applications in advance for the term, quarter, or semester they desire to teach abroad. Students might stay with either national or American host families.

However, in some of these programs the multicultural thrust may be diminished. Often student teachers are assigned to American dependent schools or private academies attended by children of American military or diplomatic corps personnel or children from wealthy host country families. Because of the affluent or privileged status of the pupils attending these types of schools, student teachers are not exposed to the "typical" child in the host country. Sometimes there is little interaction with the host culture. Consequently, meaningful cultural involvement in the foreign country may be restricted to weekend or holiday excursions. Under these conditions, a short vacation to the foreign land might very well provide as much cultural awareness.

On the other hand, there are many examples of successful student teaching abroad projects. Most of these are part of a comprehensive institutional foreign studies program. Three successful and distinctively different organizational schemes at three different types of institutions are described as follows:

At Dickinson College in Carlisle, Pennsylvania, a full-time Director of International Studies and Off-Campus Programs advises the 1,600 liberal arts undergraduate students about a wide variety of international education programs. Almost all modern foreign language majors at Dickinson College spend one or two semesters of their junior year studying in a foreign country. The language majors concurrently enrolled in the teacher education program have the option of actually student teaching in the schools of the target country. They teach under the supervision of a cooperating classroom teacher and a professor from a participating university. This unique experience does not substitute for the student teaching requirement normally completed upon returning to Dickinson College, but it is considered an enrichment and a pre-student teaching practicum. Periodically, foreign professors visiting in the United States confer with the Director of International Studies and Off-Campus Programs and the Coordinator of Teacher Education to plan and discuss improvements in the student teaching arrangement. As with most programs, non-language majors working toward certification in elementary or secondary education also have the chance to study and teach abroad.

A large, land grant state university, The Pennsylvania State University (PSU) sponsors a student teaching project in the Panama Canal Zone and in other Central and South American nations. PSU administrators and faculty from the College of Education are directly involved in monitoring, supervising, and evaluating the undergraduate education programs. This includes the student teaching experience. Besides receiving academic credit for their student teaching, students are actively involved in the cultural life of the foreign country. Undergraduates at other colleges and universities are allowed to enroll in the PSU program and transfer the credit earned to their own institutions. A morale booster for PSU faculty is contemplating the opportunity of being assigned to a "hardship" tour of supervision in a balmy tropical country.

A different organizational pattern for an overseas sponsored student teaching program was organized in 1973 as the Consortium for Overseas Student Teaching (COST). This program is administered through a full-time director in the College of

Education at the University of Alabama in University, Alabama. Schools in the consortium include the University of Alabama, Livingston State University, Tennessee Technological University, University of Kentucky, University of Georgia, and the University of Mississippi for Women. COST provides students at the participating institutions and other interested schools with teaching assignments in Brazil, Colombia, Costa Rica, Dominican Republic, Ecuador, Haiti, Jamaica, Santa Domingo, and Uruguay.

RECOMMENDATIONS

The recommendations included here should enhance an institution's preservice professional studies component in terms of multicultural education. The recommendations stress low-budget ways of providing quantitative and qualitative multicultural activities. Adherence to these recommendations should result in the elimination of ethnocentrism among teacher candidates. The recommendations should also help teacher educators and future teachers acquire the knowledge base, communication skills, and attitudes necessary for effective teacher education programs in a pluralistic society. Although these recommendations focus on the preservice component, the importance of continued improvement in graduate and inservice training in multicultural education is not diminished.

Curricula

Introduce new courses and/or clinical and field-based supervised experiences to meet multicultural education curricular requirements. If warranted, new course offerings in accordance with multicultural education requirements should be introduced into the foundations and/or general education curricula. Often existing courses and clinical or field-based programs can be reconstituted to accommodate multicultural issues, topics, and activities. Early, supervised field-based experiences prior to the usual senior year student teaching experience should be scheduled. These early, supervised field experiences are excellent multicultural experiences for teacher candidates. Early, supervised field experiences with a multicultural emphasis need not always be the sole responsibility of the college or school of education; they may be in cooperation with other programs at the institution. For example, at Wayne State University (1979) foreign language students in the Department of Slavic and Eastern Languages and Literature have an opportunity to work with the elderly in a nearby nursing home who speak little or no English. Early, supervised field and clinical experiences with ethnic or racial minority or bilingual persons will provide invaluable insights in other courses and workshops. Almost any foundations course should be able to accommodate meaningful clinical or field experiences with ethnic or racial minority group persons.

Establish generic competencies that are vital for the professional preparation of all prospective teachers, with a special emphasis on better understanding of ethnic and racial minority groups. The program competencies should include classroom interaction analysis instruments and systematic methods of analyzing verbal and nonverbal teacher and student classroom behaviors.

Establish a cultural literacy program. The University of Arizona, for instance, has a Cultural Literacy Laboratory that provides preservice teachers with cross cultural adaptive skills needed to successfully reduce the effect of culture shock and to accommodate cultures different from their own. The Cultural Literacy Laboratory incorporates and reinforces the participants' previous social science concepts and methodology. The program allows the teacher candidates to practice new skills and techniques in a variety of experienced based activities (Paulsen and Wilson, 1973).

Within the college or school of education, or in cooperation with the college or school of liberal arts or arts and sciences, establish bilingual/bicultural teacher training programs. It is imperative that the department of modern languages, in the college of liberal arts, and the department responsible for the bilingual/bicultural teacher education program, in the college or school of education, work in a cooperative manner. Petty arguments of territoriality must be avoided. Bilingual education is a necessary component in general education curricula (Blanco, 1977). Readily available are competency guidelines to assist in the preparation of bilingual preservice teachers (Casso, 1976). At the University of Arizona, Carlisle-Zepeda and Saldate (1978) have developed an assessment instrument for determining the Spanish language proficiency of preservice teachers participating in bilingual education programs. Carlisle-Zepeda and Saldate (1978) comment: "An enormous improvement in language can happen if diagnosed and systematically pursued" (p. 319). Their assessment instrument is a direct test, in that it attempts to duplicate as closely as possible, the bilingual setting of real life situations where the language is normally used. The aural-oral subtest requires communication and dialogue of topics pertinent to education. Proficiency testing to determine competence in teaching skills should be scheduled, along with periodic tests to monitor competencies in the foreign language and to evaluate how well the foreign language is being used in actual classroom settings.

Establish and/or expand student teaching and study abroad programs for teacher candidates. The program should be coordinated or administered through a university, college or designated department. A full- or part-time person should be responsible for information dissemination, recruitment, counseling, and administrative processing. A suitable facility should be designated as the office or headquarters for the international studies program. The person designated to coordinate student teaching abroad programs should be afforded opportunities to attend meetings and workshops, conduct visitations of sponsoring institutions and agencies, and gather all necessary information to adequately advise student teachers about foreign programs.

Establish a formal, written, textbook adoption policy for the college or school of education to ensure that textbooks selected are free of sexist or racially discriminatory language. Teacher candidates should also be instructed in how to select for grades K-12 appropriate textbooks that are free from discriminatory language.

Enlist on-campus foreign and minority students enrolled in undergraduate and graduate degree programs at the institution to interact and enlighten teacher candidates through organized cultural exchange and awareness projects. Establish a voluntary "buddy system" in which American teacher candidates are matched with foreign and minority students. The rewards in cultural awareness will be mutually beneficial.

The Teaching Specialty

Establish liaison between the college of education and all outside departments offering content-specialty courses required of teacher candidates. This is especially important for departments in the college of education serving secondary education majors. To accomplish this task, a specific professor in the appropriate department of the college of education is designated liaison to establish contact with a specific department in another college that enrolls teacher candidates in content-specialty courses. The liaison meets periodically with the respective chairperson or department to discuss relevant issues such as new course offerings, staffing, and compliance with NCATE standards, including the multicultural education requirements. The liaison reports back to his/her department or college the input, concerns, and ideas expressed by the outside department. For illustration, at Tennessee Technological University (TTU) in the Department of Secondary Education and Foundations, a specific professor is liaison to the Department of English in the College of Arts and Sciences. The liaison professor, an English educator and student teaching supervisor, teaches the Department English methodology course, therefore he is able to share information about NCATE standards and other matters with the Department of English. Consequently, he maintains communication regarding the English, communications, and speech and theater certification programs. This kind of communication network is especially important at institutions where the advising of teacher candidates does not rest in the school or college of education but with an academic department outside of the college of education.

Humanistic and Behavioral Studies

Establish and maintain a forum or committee where faculty members who teach "foundations" courses or education "core" courses to undergraduates can meet to discuss programs, projects, and NCATE standards, including the multicultural education requirements. For example, at TTU the Foundations Faculty Forum (FFF) in the College of Education includes representatives from the six departments in the College of Education plus all professors who teach "foundations" courses, regardless of their departmental affiliation. At open meetings the FFF addresses questions concerning articulation and balance among the foundations series, eligibility of full- and part-time faculty to teach foundations courses, staffing requirements,, research priorities, and consideration of recommendations from learned societies such as the American Educational Studies Association and from accreditation agencies such as NCATE. The FFF provides recommendations to the departments in the College of Education and the Dean of the College in matters involving foundations courses. Periodically, all foundations courses are "put on the griddle" and carefully reviewed to ensure that the quality of the course is maintained and that new standards, such as the multicultural education requirement, are met. Since professors in the College of Education at TTU teach across departmental lines, the FFF provides a means for ongoing dialogue. Even at institutions where the foundations or core courses are housed and staffed by a specific department, the need remains for some kind of forum. It would enable all concerned professors to have a voice in formulating policies and programs related to foundations courses. No foundations course should be the exclusive domain of a single senior professor.

The multicultural education requirement exemplifies just one of the concerns that an FFF or similar faculty group should address. At TTU the following courses are considered within the purview of the FFF, because all majors in the College of Education, regardless of their major or certification field, are required to complete these core courses:

1. Introduction to the Teaching Profession
2. Human Growth and Development
3. Educational Psychology
4. Social Foundations of Education
5. History and Philosophy of Education
6. Evaluation and Guidance
7. Handicapped Children in the Regular Classroom

Although methodology courses, microteaching laboratory experiences, introductory courses in psychology and student teaching practicums and seminars are required of all majors in the College of Education at TTU, they are not included in the foundations series normally reviewed by the FFF. This recommendation should not be considered a ready-made way of dealing with all certification or foundations curricular problems. But it is a reasonable alternative to the often disorganized eleventh-hour efforts to correct deficiencies in a certification program the day before an evaluation team arrives on the doorstep.

Provide learning opportunities in foundations courses for the student to gain an understanding of his/her ethnic heritage, especially as it relates to teaching and learning in a school setting. Teacher educators often assume that the future teacher is completely familiar with his/her own ethnic roots and background, but this is not the situation with many students. Before teacher educators deal with prejudices about ethnic minority students, the student must understand his or her cultural background.

Identify alternative early field experiences for students. The teacher educator must be willing to get out into the community and coordinate well planned experiences with a wide range of community organizations and resources. Head Start Centers, Upward Bound Projects, Talent Search Projects, day-care centers, neighborhood youth clubs, senior citizen centers, church groups, YMCA, YWCA, and summer youth camp projects represent just some of the potential community agencies available for exploration.

Teaching and Learning Theory with Laboratory and Clinical Experience

Establish a multicultural resource and information center. On the market are numerous sources of print and non-print materials for multicultural education. The National Education Association has an excellent multiethnic series. Many new publications associated with classroom communication and management are stressing the implications for multicultural education and the teaching of ethnic/racial minority students (Kohut and Range, 1979). AACTE has published an annotated bibliography on multicultural education in cooperation with the ERIC Clearinghouse on Teacher Education. More and more learned societies and agencies are publishing multicultural education materials for teacher educators, classroom practitioners, and students in grades K-12. Also available are publications on education for the aging and understanding problems of the elderly (Kohut, Kohut and Fleishman, 1979).

Universities and colleges with established on or off-campus laboratory schools should assume leadership roles to assure that preservice and inservice teachers gain multicultural educational experiences. University laboratory schools often become elitest schools reserved for the children of university faculty and staff or the well-to-do families in town. This must be avoided. Southwest Missouri State University follows strict racial/ethnic benchmarks for enrollment in its laboratory school. The racial/ethnic ratios of the children attending the school ensure a cross-section of the target communities. Full and part-time teachers in any laboratory school should reflect the ethnic/racial composition of the target communities it serves. If the cost of establishing a laboratory school is prohibitive, a contractual agreement with a particular school might be arranged to provide interns and student teachers who will benefit from the multicultural education experience. TTU has a contractual agreement with the Alvin A. York Institute, a comprehensive secondary school in rural Fentress County, Tennessee. This arrangement enables urban and suburban TTU teacher candidates to have worthwhile, rural teaching experiences in the heart of Appalachia. Although TTU closed its elementary campus laboratory school in 1976, agreements with neighboring rural elementary and secondary schools enabled it to provide its teacher candidates ongoing teaching experiences with rural poor children.

Without any initial outside funding, North Texas State University (NTSU) established a teacher center project in Dallas and Fort Worth in order to better prepare teachers for assignments in urban and metropolitan areas having a large percentage of multiethnic and multilingual pupils. Each teacher center is served by an advisory council of representatives from the local education agency, institutions of higher education, professional education association, regional education service centers, preservice teachers, and the Texas Education Agency. Program development proceeded in an atmosphere of cooperation between NTSU faculty and administrators, resource persons, and supervising teachers and administrators from the Dallas and Fort Worth Independent School Districts. The NTSU project has a strong research base, and a rich data bank has resulted from the impact of the teacher center program on preservice teachers. The success of the NTSU model is noteworthy because it was initiated through the close cooperation of many educational agencies and institutions, and it did not require vast sums of federal government funding (Miller, 1978).

Practicum

Establish alternative student teaching practicums that provide opportunities for urban, suburban, and rural student teaching assignments. In cooperation with other small colleges, Dickinson College sponsors a consortium for urban studies called the Harrisburg Urban Semester (THUS) Program. Through THUS, qualified undergraduate teacher candidates may live and teach in an inner-city environment. A flexible and personalized course of study enables students enrolled in these small private colleges to have different kinds of multicultural experiences during their preservice program. Indiana University at Bloomington provides special rural student teaching practicums and special practicums with American Indian and Mexican American students through its Alternative Program Component in the College of Education. Like the Dickinson College THUS Program, Indiana University at Indianapolis sponsors a special urban student and intern teaching experience.

Provide pre-student and post-student teaching workshops and courses, for assisting students in handling their "culture shock." The pre-student teaching course would initially prepare students to work in multicultural situations. The post-student teaching courses would provide the teacher candidate opportunities to reflect upon his/her recent experience and to interact and exchange ideas with other educators. Since faculty advisors are the first link with teacher candidates, the designated person responsible for scheduling special student teaching assignments must brief faculty advisors on the latest programs and scheduling information.

Provide opportunities for students to participate in experiences of a wide and diverse nature. These opportunities should be available not only in the surrounding counties, but also in more distant locations. Field-based experiences for teachers should be provided at different grade levels and with various socioeconomic and racial groups of students. These opportunities, available in rural, suburban, and urban school districts and in special projects, should involve the student with the community as well as the organized teaching profession. How a particular institution provides these opportunities will vary, but they should have high priority.

Enlist the service of all qualified faculty in the college or school of education in supervising student and intern teachers. Although many faculty members would rather not leave the comfortable surroundings of their own offices, they would greatly benefit from field-based supervisory duties. Most teacher educators and students agree that the student teaching experience is the most valuable and enlightening phase of the overall program. Usually only a small corps of faculty are involved in student teaching supervision. At many institutions it is looked on as a chore--not what scholars should be doing on a regular basis. Yet possibly the most important aspect of the multicultural education component rests in the clinical and field experiences provided for students. Supervision is necessary for a successful multicultual program. The supervisors will also need training in multicultural education. Even a commitment to work with one or two student teachers or student paraprofessionals engaged in a field experience will get the professor into the schools and community agencies where the real action is. Ongoing contact with inservice teachers and administrators through supervision is vital to a successful program.

Faculty

Recruit full- and part-time faculty who express a sincere willingness to participate in the preservice multicultural program. Avoid the pitfall of hiring faculty members with the potential for making fine contributions to the multicultural education program, then limiting them to teaching specific courses not related to the multicultural dimension of the program. It is a waste of talent to appoint a person to a position in student services, financial aid, or remedial reading if that person also has abilities to serve the teacher education program and is not encouraged to get involved in some way.

Establish wide-ranging university, college, and departmental research goals and development program priorities that have major implications for the multicultural education component of the undergraduate teacher education program. Recognize and reward special faculty contributions to the multicultural education program. Identify faculty leaders and invite them to attend multicultural workshops and conferences. Instead of sending the same institutional representatives to the same meetings, conferences, and conventions year after year, send faculty who will return to campus and actually get involved in making improvements in the multicultural program.

Recruit full-time and part-time faculty from ethnic/racial minority groups, in accordance with affirmative action guidelines, to participate in the multicultural education *program*. This procedure is especially important in isolated regions of the country where it is difficult to attract ethnic/racial minority group candidates for administrative, faculty, and staff appointments.

Encourage faculty to apply for and participate in foreign exchange and fellowship programs. After faculty members return to full-time administrative or teaching duties, make opportunities available for them to share their experiences in terms of teaching or program planning in the multicultural education component of the preservice and inservice sequence of professional studies.

CONCLUSIONS

Establishing a viable multicultural education component in a teacher training program is not an end in itself. The ultimate goal is to affect change at the K-12 level. Teacher candidates must not only change their own attitudes but must serve as agents of change in the public and private schools throughout the country. At The Pennsylvania State University (Lynch, Note 2) a major thrust of a special program for American Indians who are graduate-degree candidates is to prepare them to act as change-agents and to monitor their ability to bring about changes in their home districts. There is a tremendous need for longitudinal studies and follow-up investigations to determine the impact made by the teachers after they complete some of the newly established multicultural education programs. This is an awesome but necessary task. The need for continued research is especially important, as multicultural education relates to the vital field-based experience that seems to serve as a catalyst in most successful multicultural education programs (Elliott, 1978).

The recommendations offered are not cure-alls for the problems associated with the establishment of multicultural education in a preservice professional studies component of a teacher preparatory program. The recommendations will not totally eliminate educational inequities and attitudes of ethnocentrism among future teachers. However, they are for institutions committed to serving the needs of all teacher candidates and ultimately all learners in public school classrooms who, for many reasons, have been misunderstood and discriminated against by seemingly well-meaning teachers for a long time.

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Chapter 4

THE COMMUNITY AND TEACHER EDUCATION

Susanna Hayes

Essentially, schools attempt to provide social and economic survival skills to large numbers of persons with various interests and abilities. Teachers are crucial in this process, in that they disperse this information and training. In these roles, schools and teachers provide a community service. However, this service has often been provided without the involvement of the community served. Why and how should the community--the consumers of public education--participate actively in their schools?

"School and community" implies mutual responsibilities and shared resources. Community, as used in this chapter, is the population affected by the services and activities provided by the school. Specifically, community includes students, parents, and other persons directly and indirectly involved in providing and receiving educational services from a specific school.

The active involvement of the community is especially critical where the population is culturally and ethnically diverse. Teachers who have not lived or associated with persons culturally and ethnically different from themselves may not teach effectively. In such cases, daily encounters with students often become experiences in misunderstanding, poor communications, and frustration for parents and persons concerned with student progress.

Although the population of an urban area may include persons from many different cultural and ethnic backgrounds, the individual schools often serve student populations that are culturally and ethnically homogenous. Due to economic and social characteristics and constraints of most cities, Black and Hispanic persons often live in homogeneous or segregated neighborhoods. Therefore, an urban school may serve a

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predominantly Black and/or Hispanic community; other urban schools may have a population that is multiethnic and multicultural. The teachers in these schools should be able to relate to and elicit the cooperation and support of the community being served, no matter what the social, cultural, ethnic, political, or economic nature of the people.

At the same time, educators must understand that the similarities and differences of communities cannot be predefined. For example, Native Americans derive their primary identification from their tribal origins. Persons living on or near their tribe's reservation may have a more intense sense of their specific cultural orientation than tribal members raised in urban centers. Native Americans often refer to themselves as "urban" or "reservation" to clarify the degree they are directly related to their tribal cultures.

However, within the tribal population are clearly identified clans and family groups. In the Pacific Northwest, for example, any single tribe will consist of bands of groups speaking distinct dialects of their native language and observing unique practices in dealing with non-native government and business agencies. There are clearly identifiable characteristics, beliefs, and practices both between tribes and within the same tribe. Thus, educators must recognize that differences as well as similarities of individuals and groups must be respected and understood in planning and offering education services through the schools.

Teacher education institutions must prepare teachers and other professional educators to successfully meet the educational needs of all students. To accomplish this they must, in turn, respect the unique characteristics of the various communities that will employ their graduates. In this paper, ways for incorporating the community into teacher education programs will be suggested.

THE ROLE OF COMMUNITY IN EDUCATION

The Educators

Teachers successful in culturally diverse communities have become students of the diverse cultures in the school. They learn about the family structures, employment patterns, living conditions, and language usage in the homes (Passow, Goldberg, and Tannenbaum, 1967). Awareness of the students' sociocultural background helps teachers recognize the conflicts caused by the schools different social and academic demands. The behavior of students can also be understood in terms of coping and survival skills. In addition, the successful teacher recognizes that the students' intelligence and abilities may not be accurately reflected in standardized tests. Therefore, the educational program must be adapted to the sociocultural as well as academic needs of students.

Passow, Goldberg, and Tannenbaum (1967) indicated that teachers can learn about students' cultures directly from the students by developing an emotional closeness with students. Reading novels and other literature that reflect the feelings, attitudes, and life conditions of various cultural groups is another means for learning about diverse life situations.

Persons from minority groups and lower socioeconomic levels differ from the majority of Anglo Americans in the socialization and training that takes place in their homes and the learning patterns related to the value systems of their cultures (Morris, Sather, and Scull, 1978). Specifically, in the case of Native American students, some of the values taught at home are in direct contrast to values taught in the schools. Native Americans are usually taught that being a good listener is more important than speaking up and answering questions in class. Scolding or praising a child in public is considered harmful and is not done by many parents. When parents become aware of contrasting practices in the schools, they are reticent to bring them to the teachers' attention. In order for the teachers to become aware of such differences it is necessary for them to learn from the community.

Kleinfeld (1975) studied the personal and professional characteristics of teachers who successfully worked with Eskimo and Indian high school students in Alaska. Most of these students showed intense stress in a large, unfamiliar school setting, because they had come from small elementary schools attended by few non-natives with a relatively simple and nonthreatening environment. In the high school some native students isolated themselves from their non-native peers by sitting in the back corners of classrooms. Lost students walked hallways rather than request help to find classrooms; some became physically ill when tensions became intolerable. Teachers who personally related to native students and helped them adapt to the school were also able to establish personal relationships with the students outside of the school. These teachers visited the students' homes on a personal and social basis and remembered family members on special occasions. Parents of native students identified other observable characteristics of successful teachers. These included: (1) being personal rather than task oriented in their approach to teaching, (2) being emotionally close to the students, (3) being sensitive to social relationships, (4) possessing vivid personalities, (5) smiling often and using gestures of affection appropriately, and (6) the ability to love students with a warm, familial regard.

Kleinfeld (1975) concluded from her studies that approaches to effective cross-cultural education should be taught in both preservice and inservice programs for teachers. Teacher-community interactions might be taught through simulation and role-playing situations. Teachers need training in working with parents and community organizations. Effecting changes in the educational achievement of students must simultaneously involve the cooperative efforts of students, parents, community members, and school personnel. Teachers must learn to work with community organizations in order to effectively gain assistance and support for the education process. Educators should be prepared to work with parents and community members in the planning and implementation of volunteer programs. The use of volunteers not only affords diversity in the school program but also allows students to develop an integrated perspective of the relationship between school and community life.

Improved performance of teachers and students are the reported benefits of educators working with the community. Teachers can learn more about the realities of the students' lives by working with parents and community members. When parents work with teachers, both groups better understand their mutual relationship around the students' education and the realities of working with school bureaucracies. Teachers have been able to change their perspectives of what students can do as a result of knowing and working with their parents. The positive impact of such cooperation on the self image of students is also considered essential to their educational growth and development. Educators need to be trained to recognize and accept the differing beliefs and values of parents and students. It is not unusual for parents to assume a role of critical surveillance over the school on behalf of their children. Teachers and parents frequently find it difficult to balance family and school expectations. When shared interests touch upon basic life values, some conflict is inevitable. However, when the conflict is understood and utilized, it can result in improved teacher and community relations as well as in improved educational outcomes for students.

Often school districts receive federal funds that require community participation through the formation of Parent Education Committees (e.g., Title I and IV). But it is often difficult for untrained teachers and administrators to work with these parents. When the community members represent minority groups, the working relationship is usually strained and even resented on both sides. This suggests that educators need to build effective communication skills for working with parents. A part of this skill would encompass breaking through institutional barriers that inhibit and sometimes prevent direct communications and cooperation. Rather than going to the school, community members may prefer to meet in homes or community centers. By listening attentively and consistent and allowing community members to take leadership positions on committees, teachers may also improve relations.

There is also a need for parents and other lay groups to work with teacher education institutions to design, implement, and evaluate activities for preparing teacherss. In addition, teacher should be taught how to work effectively with parents. This would help teachers to:

1. Understand and overcome barriers to communication between parents and teachers.
2. Communicate with parents in a variety of settings.
3. Interpret various institutional practices to parents.
4. Bring parents together to address common problems.
5. Assist parent groups in developing leadership skills.
6. Help parents understand and work to modify educational systems in order to better serve the students and community.

A teacher education program should include experiences to help educators work more effectively with the community where their students live. All teachers should be able to demonstrate their knowledge of subject areas and effective classroom management and instructional methods. In addition, they should acquire the following competencies for understanding and working with communities:

1. Knowledge of the background and current socioeconomic conditions of cultural and ethnic groups.
2. Skills for visiting homes and holding conferences with parents on both personal and professional levels.
3. Skills for communicating with students and parents from different cultural and ethnic backgrounds.
4. Skills for recognizing students' needs for support and caring from teachers.
5. Knowledge of the principles of community structure and organization.

6. Knowledge of social change processes.

7. Knowledge of community and family values and conditions that impact on student behaviors and attitudes toward learning.

8. Skills for integrating community resources into the school curricula.

9. Skills for planning and implementing programs that bring parents and community members into the schools.

10. Skills for training parents to become effective educators at home.

11. Skills in techniques of conflict resolution.

12. Skills for working with communities to assess and prioritize educational needs.

In addition to being familiar with the language of the students, teachers working with cultural groups other than their own must become immersed in the culture of the people (Mahan. Note 1). To interject a few language and culture courses into a preservice or inservice training program is not enough. Much more information and experience is needed in the preparation for successful teaching.

The research reviewed suggested two basic themes with regard to the training of teachers of culturally and ethnically diverse students. First, teachers cannot be effective unless they know and understand the family and community where the students live. Secondly, educational programs must include and encourage active and direct parent and community participation in the design, implementation, and evaluation of education services.

Community Involvement

Community involvement in public education is steadily increasing. The ability of schools to meet the needs of the community and to insure the probable success of school programs is dependent on community participation in the planning, development, and implementation stages. The rationale for increased community involvement in education is based upon information from studies of educational effectiveness, especially with regard to the needs of cultural and ethnic minorities (Hager et al, 1977). The Coleman study (1966) indicated that schools have little influence on students' achievement independent of their backgrounds and social contexts. Cremin (1976) found that families have a definite teaching role that serves as the context from which all other teaching and environment influences are screened. Without community involvement in the education process, school programs are likely to be ineffective.

Levin and Bane (1975) found that the impact on students' learning of the family and community exceeded that of the school. Their studies indicated that children appeared to be more influenced by what happened at home, on the streets, and on television than by activities in schools. They also found that school changes or reforms such as rewriting curricula, reassigning pupils, and reallocating resources seldom changed the way teachers and students actually treat each other. Thus, to be effective, schools must work with families and communities.

Community schools are designed to work directly with the community where the students live. As such, it serves as a social service institution with goals and objectives that are socially oriented (Peters, 1977). The goals common to such schools are to: (1) develop the individual's responsibility for their own actions, (2) teach cooperative social behaviors, (3) develop positive social relationships, (4) develop self-respect and respect for others, and (5) develop decision making and problem solving skills related to contemporary issues. The community school places strong emphasis on the relationship of formal education to the real world. Students are exposed to as much of their total social and natural environments as possible. Community resource persons are often asked to present mini-courses students may take as electives. Many of these courses are taught in the community so that students experience the cultural realities and variations of the community. Successful community education programs bridge the separation that often exists between schools and community members.

Reid (1977) examined six urban and rural school development programs that called for school-community councils. Parents, students, teachers, and other school staff were equally represented on these councils. A full-time team manager assisted the councils in the development of leadership and power for impacting school programs. The major factor limiting the councils' impact was the members' inability to believe in their own influence and power. Some council members questioned their right to disagree with or influence school personnel. There were also differences between the poorer and wealthier parents and students in their willingness to assume power. Council members from poor communities tended to accept rather than differ with opinions and positions of school personnel. Poorer parents were often inexperienced in committee procedures and activities while wealthier council members freely disagreed with teachers and used committee procedures to their advantage. Reid (1977) concluded that poorer community members need training to use committees effectively and to express their differences with teachers and school staff.

The active participation and sharing between the community and school in the education process allows schools to be more responsive to students' needs. Where the integration of the school and community allows for educational services to be offered and conducted with consistent community input at all levels, the school can be considered a community school. In addition to community participation in the schools, such schools extend the curricula to include the total community. The result of community participation in education is the adaptation of the school to the community and to the individual needs of the population served.

THE INTEGRATION OF COMMUNITY IN TEACHER EDUCATION

Teacher education institutions are in the process of developing programs to help all students become effective educators in a rapidly changing and increasingly pluralistic society. The Standards for the Accreditation of Teacher Education (1977) calls for experiences in multicultural education. A culturally diverse student and faculty population is encouraged. This diversity should enhance the learning opportunities of all persons involved.

Courses and experiences in humanistic and behavioral studies should include the study of our culturally diverse population. The knowledge and understanding of the cultural differences among students, teachers, and communities is essential to the positive human relations and communications necessary for effective teaching. Because education is a shared responsibility of parents, teachers, and the community, teachers need to learn how to incorporate these various practicipants in the learning experiences of the classroom. The reinforcement of the schools' efforts by the home, the enrichment offered by the community, and the trust and respect needed for a positive learning environment require a unity of purpose among the responsible parties.

Knowledge of the historical background of any population is a prerequisite to understanding the contemporary conditions created by the dynamics of social and cultural interactions among people. For example, Native Americans have their own tribal history; this includes the oral and written accounts of the social and natural phenomena experienced before and after colonization. That tribal history is a source of pride, independence, and community vitality to tribal members. It is preserved and maintained as a part of community life in stories, legends, and family and community traditions in which elders and youth come together for celebrations and memorials. Many tribal values expressed in the particular behavioral patterns of Native American students are based in the history of the people. Teachers who are unaware of that history are limited in their ability to meet the educational needs and expectations of the Native American students. Similarly, Asian, Black, and Hispanic Americans carry aspects of their communities' history with them into the schools.

Therefore, teacher education programs must offer accurate history courses that provide information about cultural and ethnic minorities within the region served by the universities and colleges. Representatives of the people being studied should be asked to provide seminars, panel discussions, and lectures on specific topics related to the philosophy, values, and aspects of the history and culture important to the contemporary population. The beliefs and traditions of families have greater impact on student attitudes and behaviors than that recorded by historians. The introduction of community resource persons into the educational process at the college level will encourage students to use community resources in their own classrooms.

In addition to general history, it is important to know about the educational traditions of the cultures. Local, state, and federal policies and practices related to the schooling of minority populations have created unique educational circumstances for them. Racial segregation, integration, assimilation, compensatory services, and financial aid programs have affected students' relationships with peers and educators as well as their expectations and goals for themselves. As late as 1968, Black parents who moved to northern states from the South made it a point to indicate whether their children had attended "white" or "Black" schools as a means of specifying their children's educational background.

The schools' acceptance or reflection of differences based on language, clothing, grooming, ethnic holidays, or religious events affect the way students and their families regard the school and the total education program. Some schools have punished students for speaking any language other than standardized English. Students who have traditionally worn long hair and dressed according to their cultural style have been forced to cut their hair and wear clothing conventional in the dominant society. Such practices can be serious obstacles to effective education. Teachers who are unaware of such practices in the past, and who do not understand the conflict between the school system and ethnic and cultural groups, may misinterpret student and community suspicion or hostility toward the schools. Teachers sometimes mistakenly view this as a form of personal rejection or racial/cultural bias.

Preventing such cultural conflicts and misunderstandings can improve both the teachers' and students' levels of success in schools. Courses such as introduction to education, the history of education, foundations of education, the teacher and the social order, and those on human relations can incorporate important information about cultural and ethnic minority groups.

Knowledge of cultural and education history is only part of preparing to teach and relate to culturally and ethnically diverse populations. There is a need for personal and informal social contacts between the teachers and the community. Teacher education institutions, nearby school districts, and community agencies might plan small gatherings for educators interested in developing intercultural and interpersonal awareness. Potluck dinners at community centers, walking and riding tours of ethnic neighborhoods, and home visits can provide teachers and parents with common reference points for further communications. Such contacts are particulary important when the teachers have lived away from communities of cultural and ethnic minority groups. Knowing where students live, where they find recreation, where they shop, the routes they follow to and from school are all important areas of awareness for teachers. To know that students ride buses through congested city streets, or over bumpy country roads, or that they walk through difficult or quiet neighborhoods is relevant to understanding how and why some students may behave and feel when they get to school.

Training teachers to become objective and attentive observers of person-place interactions should be included in psychology and sociology courses. Every aspect of human behavior is learned in patterns related to sociocultural and economic conditions. The reluctance or ease with which persons look at or smile at strangers, the degree of reserve or exhileration at public gatherings, the manner of speaking when addressing persons of respect, the non-verbal expressions of confusion, impatience, and frustration are all part of culturally learned behavior patterns. Accurate interpretation of such behaviors can assist teachers in designing appropriate instructional methods.

An example of the diverse meanings of non-verbal expressions is afforded in the use of eye contact between a speaker and a listener. In many Native American communities eye contact is regarded as a sign of distrust or disrespect. A listener looks into a speaker's eyes only if there is reason to doubt the truth of what is said. Some Asian, Black, and Hispanic communities have similar practices. The practice of looking intently at a person may also be used as a sign of disrespect, anger, or distrust. The student who is angry or upset with another student may look at him/her in a manner that could provoke physical confrontation. A teacher who watches students closely with steady intent may unknowingly provoke strong feelings or resentment and discomfort on the part of some students. The practice of closely watching another person can be interpreted as a form of hostility, suspicion, and disrespect in some cultures. The student reaction may range from feelings of embarassment, guilt, confusion, rejection, indignation, and anger. Such feelings may be expressed behaviorally and openly, or the students may withdraw and passively resist any educational advancement.

Most Native Americans who have lived near or within tribal communities have learned socialistic principles of economics. The sharing of money, food, clothing, shelter, and transportation is a matter of common practice. Often when a family is traveling, they will leave their home open so that relatives or friends may use it as their own. The sharing of books and school supplies, avoiding individual distinctions or honors by competing against others, and sharing money or food are practices related to cultural values of the famiies. Teachers who are aware of such practices may regard a student's reticence to speak up in discussions as a sign of disinterest or unpreparedness rather than an indication of respect or consideration for the right of others to speak first. The teacher who visits a home and does not accept the food or other forms of hospitality offered to them can unintentionally offend the family in a way that will inhibit future communication and cooperation.

The persistence of valuing generosity and sharing, recognizing and respecting personal individuality and independence from birth, and living with an orientation to the present rather than the future all have ramifications for the planning and organizing of educational programs. Video tapes of parent-child and child-family interactions can prepare teachers for their own field observations. Recognizing the importance of extended family bonds and the affection, loyalty, and respect given to grandparents, aunts, uncles, and cousins is a part of knowing the frame of reference of the child. Preservice and inservice teachers who know and understand that the family comes first in the community's hierarchy of social values can appreciate absenteeism for funerals or visits to relatives in times of crisis. Bringing resource persons into the formal training of teachers is important for authentic interpretation of students' behavior patterns and community values.

Knowledge of teaching and learning theory based on scientific experimentation and observation of stimulus-response patterns and on inductive and deductive cognition is only complete when the cultural aspects of learning are identified. Teachers should be able to recognize student reactions based in conscious and unconscious conditioning that originated in cultural references. Learning that takes place in the home and community through direct modeling cannot be displaced by the contradicting or contrasting models presented in school. Teachers must adapt learning activities to students and use students' experiences as initial reference points. Disregarding the need for continuity reinforces the separation of school from the real life experiences of students.

Clinical experiences should be designed with opportunities for students to observe and participate in community oriented learning. Field-based activities could include work in day-care centers, recreational centers, youth employment training, and alternative education programs. The basic structure and organization of such activities are usually more representative of the community than those commonly reflected in schools.

Interacting with children and youth as they play or work can provide knowledge about approaches that may initiate or retard conversations. Recording and reviewing these interactions on video tape can provide important insight into effective and ineffective behaviors between adults and students as well as between persons from different cultural backgrounds. Observations of disciplinary, praising, and rewarding measures can serve as models that might be appropriate and effective for adaptation to classrooms.

Clinical experiences and observations can also provide a basis for identifying curriculum adaptations responsive to the needs of cultural and ethnic minorities. Training in the fine arts--dance, music, painting, beading, carving, weaving, ceramics, and literature--could be expanded to include the folk arts and other patterns of expression traditional to various ethnic and cultural groups. The legends and stories that make up the literary traditions of groups might be included in the study of language arts. The applications and illustrations used to teach math, chemistry, biology, physics, and other sciences can be related to circumstances commonly experienced by students. Topics in political science could include tribal sovereignty and government, immigration laws and practices, civil and constitutional rights of citizens, and strategies for organized political and social action. Extensive consumer education classes for males and females, particularly when poverty is pervasive, are important for developing survival skills. Recreational education can also be adapted to community facilities.

The range and extent of curriculum innovation and development is unlimited. It is possible to bring community members, college and public school faculty members and professional curriculum specialists together into teams. Learning how new materials can be developed and piloted as an ongoing part of educational research can be integrated into the clinical studies of teacher education programs. Learning to select and evaluate materials for instruction, building curriculum files, and attending special curriculum workshops and conferences are also important aspects of clinical training. Fundamental to such innovation is a philosophy of educational programming and curriculum development that charges educators with the responsibility to provide students with their basic educational needs and goals.

Students should be placed with supervising teachers who have demonstrated their effectiveness in teaching students from culturally diverse backgrounds. Before they begin their teaching responsibilities, student teachers should receive an extensive orientation to the school and community. They should meet with parent committees and advisory councils to become familiar with their expectations of teachers and their concerns about the education of their children. The committes should also provide students with information about the social, political, and physical characteristics of their area or neighborhoods. Visits to homes, to places of social and recreational interest, to the community, to places of employment, and to social service agencies are essential sources for learning about the community. Higher education faculty, the public school, and the community should collaborate in efforts to make the practicum orientation complete and beneficial.

Professional aspects of the orientation should include a study of the stated philosophy and policies of education for the school. Students-rights handbooks, behavior and dress codes, teacher contractual agreements, outlines and proposals for compensatory education programs, and other information related to the operation of the school should be reviewed by the practicum student. Reference and resource materials, audio-visual equipment and supplies, and the library services and laboratory facilities should be examined. Classroom observations and conferences with auxiliary personnel (e.g., psychologists, counselors, social workers) provide information about the total potential of the educational services in the school.

When practicum students assume their instructional responsibilities, they can benefit from the constructive input of the college faculty and school supervisors. Video tapes of the student-teacher interactions, formal presentations, and classroom activities provide an objective record of the trainee's skills.

Teaching is a profession that demands its members have a wide range of knowledge and understanding of the human learning processes in addition to mastery of specific subject areas. Teacher educators are expected to prepare students to effectively teach persons of diverse social, cultural, and economic background. This is impossible if the faculty members have limited knowledge and understanding of the cultural and ethnic minority populations of this nation.

Teacher education institutions can employ part-time faculty members with special competence not represented on the regular staff and not requiring a full-time faculty position. Persons with particular knowledge of the languages and dialects of Native American tribes, Asian, and Hispanic Americans could train students to levels of proficiency in those languages. Public school teachers who have successfully taught and worked with minority students and communities could present information about the diverse behavior patterns and learning characteristics of minority populations. Curriculum specialists can instruct teachers in the processes of developing units focusing on subject areas with content related to cultural and ethnic minorities. Artists and musicians who know the history, content, and form of traditional and contemporary expressions of the cultures can provide the background needed to expand traditional school curricula. With the combined efforts of regular and part-time faculty and community resource persons, colleges of education can enhance the training of their students to serve diverse cultural and ethnic communities.

It is obvious that these changes and additions to the curricula and faculties of education will require additional support services, facilities, and equipment. Books, films, video and audio tapes, slides, cassettes, photographs, and photographic supplies would be helpful in presenting and preserving information related to ethnic and cultural groups. Community resource persons and others with specific knowledge could provide advice about appropriate resources and materials.

In summary, the education of teachers should be the shared responsibility of the teacher education institution and the communities that will employ the teachers in their schools. The community offers an important resource for teacher education. It is an essential part of the program because students will be charged with the responsibility to meet the educational needs of the community. The information and recommendations offered in this paper provide a rationale and strategies for integrating the community in the preparation of teachers.

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Chapter 5

INSTRUCTIONAL MODELS FOR MULTIETHNIC EDUCATION

Ricardo L. Garcia

The identification of existing generic instructional models and strategies for multicultural education is the topic of this chapter. In addition, the goals for the professional education of teachers are articulated with these instructional models. However, the standard's primary assumption--that the education profession is ultimately responsible for providing all learners equitably beneficial teaching and learning experiences--is not addressed.

Multicultural education is defined for teacher educators by the standards of the National Council for Accreditation of Teacher Education (NCATE). Standard 2.1.1 states that:

> Multicultural education is preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in differential cultural settings. Thus, multicultural education is viewed as an intervention and an on-going assessment process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society. (NCATE, 1977)

At least two goals are implied by this standard for the professional education of teachers:

1. To prepare educators to function non-ethnocentrically within pluralistic classrooms and schools,

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2. To prepare educators to provide curriculum and instruction about the pluralism of U.S. society.

The first goal is predicated on cultural relativism. It is dedicated to the proposition that all learners, irrespective of gender, ethnic group membership, social class, or racial affiliation emanate from cultures worth knowing and respecting. The focus is on programs and experiences that prepare educators to work equitably with all learners. To address this goal, the NCATE standard on multicultural education suggests that teacher education students be provided experiences that:

- Promote analytical and evaluative abilities to confront issues such as participatory democracy, racism, and sexism, and the parity of power,

- Develop skills for values clarification, including the study of the manifest and latent transmission of values (NCATE, 1977).

The second goal is also predicated on cultural relativism and the respect for cultural differences. The focus is on programs and experiences that will help educators to provide pluralistic curricular and instructional experiences to all learners. To address this goal, the NCATE standard on multicultural education suggests that teacher education students be provided experiences that:

- Examine the dynamics of diverse cultures and the implications for developing teaching strategies,

- Examine linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies (NCATE, 1977).

Instructional models that serve as delivery systems for these two goals are the (1) Intergroup Relations, (2) Ethnic Studies, and (3) Bilingual-Bicultural models. Figure 1 outlines these goals, the experiences suggested by the NCATE standard, and the instructional models for delivery.

Each model has a discrete function. The intergroup relations model operates on the assumption that favorable attitudes can be formed through sustained interpersonal contact. The assumption underlying the ethnic studies model is that favorable attitudes can be formed through increased knowledge about ethnic groups. The bilingual-bicultural model accommodates a linguistic scope to the teaching and learning process. Although each model is discrete, it can be used simultaneously with the others. In particular, the bilingual model would have

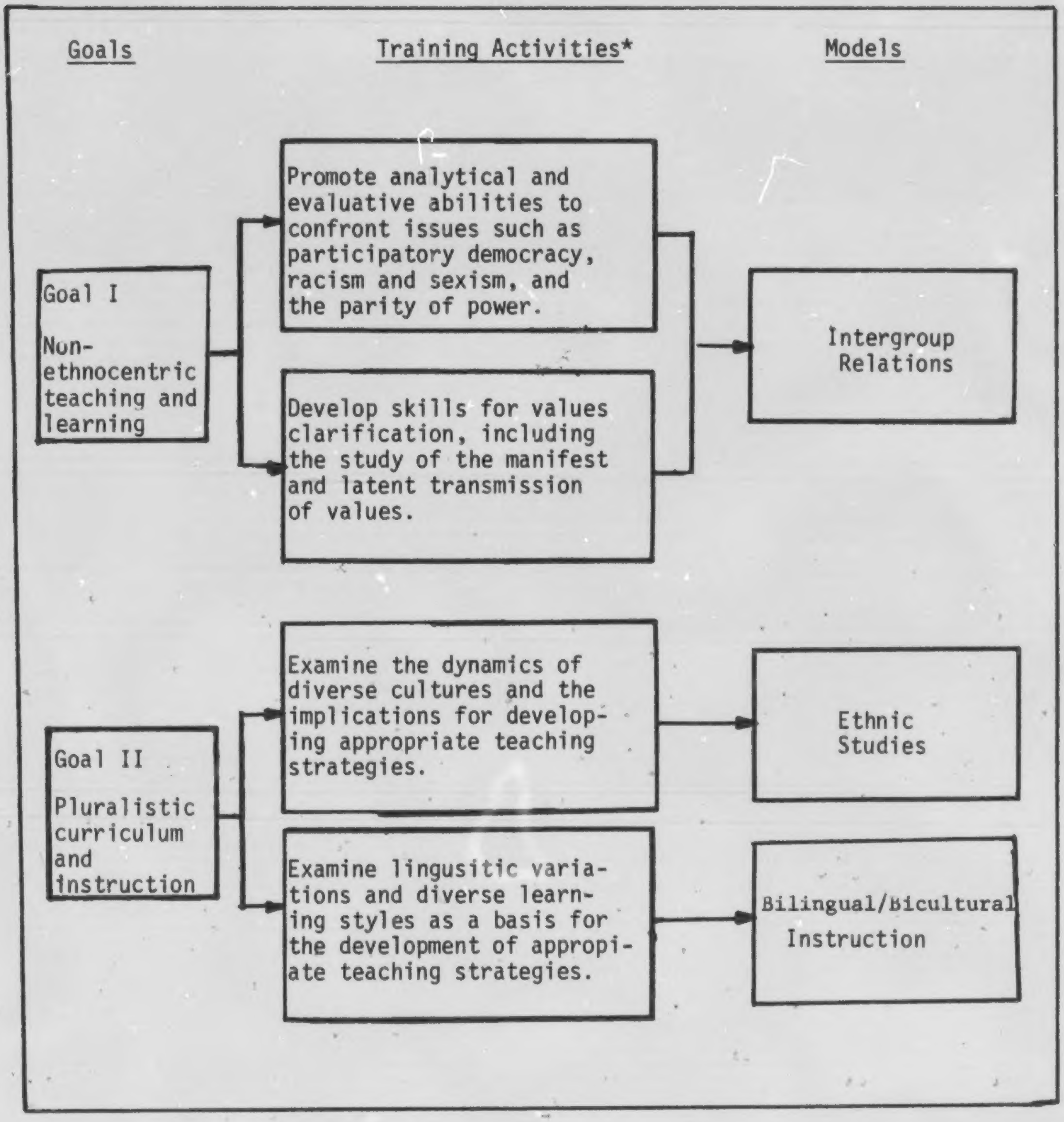
Goals
Training Activities*
Models
Goal I
Non-ethnocentric teaching and learning
Promote analytical and evaluative abilities to confront issues such as participatory democracy, racism and sexism, and the parity of power.
Develop skills for values clarification, including the study of the manifest and latent transmission of values.
Intergroup Relations
Goal II
Pluralistic curriculum and instruction
Examine the dynamics of diverse cultures and the implications for developing appropriate teaching strategies.
Examine lingusitic variations and diverse learning styles as a basis for the development of appropiate teaching strategies.
Ethnic Studies
Bilingual/Bicultural Instruction

FIGURE 1

Multicultural Goals, Activities, and Models.

minimal impact if implemented without its bicultural component, which is a variant of the ethnic studies model.

INTERGROUP RELATIONS MODEL

The intergroup relations model originated in 1945 with a national project conducted by the American Council of Education (ACE) (Taba, Brady, and Robinson, 1952). In an attempt to alleviate the intense anti-Jewish and anti-racial minority feelings that existed after World War II, the intergroup relations model was proposed for teacher training programs and secondary and elementary schools. Teacher training institutions were selected to implement the model as a program for prospective teachers (Cook, 1951). Classroom teachers and administrators from public schools were trained to use these strategies. Special curriculum materials were also developed (Cook, 1950). The purpose of this project was to eliminate or at least reduce the conflict between Christians and Jews, whites and racial minorities. The emphasis was on the similarities among groups; religious and cultural differences were recognized as positive factors.

The essence of the intergroup relations model is empathy (Grambs, 1973). The model provides a means for learning about the views, feelings, and perceptions of students who are ethnically, racially, or culturally different from oneself. Emphasis is on building positive relationships between students who would otherwise know little about each other. Even in desegregated classrooms, white and minority students many times are not encouraged to share their views, feelings, or perceptions (Grambs, 1968). In fact, experience shows that many white and minority students in desegregated classrooms rarely talk with each other much less develop lasting personal relationships. The adage that a person should walk in the mocassins of another for many days before judging that person exemplifies the essence of this model. A person must view the world from the perspective of others if she/he is to genuinely understand the other's actions and beliefs.

The goal of the intergroup relations model proposed here is to foster positive behavior between ethnic minority and majority groups. This is based on the operational assumption that planned and sustained contact between members of ethnic minority and majority groups can foster positive behaviors between the groups.

In order to foster positive behavior between minority and majority group learners, contact between the two groups should be:

1. Sustained over a reasonable period of time,
2. Planned to involve the two groups in achievement of common tasks,
3. Designed to insure equal status between the two groups.

Several factors are critical to using this model. First, teachers should foster genuine relationships between minority and white students by planning ongoing, interpersonal learning tasks with them. Most critical is the teachers' leadership in this process. Experiences should foster better understanding of and empathy for students' feelings and beliefs. The contact between students must not be haphazard, contrived, or arbitrary. Students as equals should engage in meaningful, common learning tasks that foster interdependence and cooperation. The contact should be designed for positive long-range behavioral changes, which are antecedents to cognitive and attitude changes. Once students begin to understand each other and form friendships, their attitudes toward each other and toward their respective groups should improve. Positive attitudes between minority and white students can be formed through interpersonal experiences, if:

1. minority and white students have equal status,
2. minority and white students have common tasks,
3. minority and white students' contact is sustained and ongoing, and
4. minority and white students' contact is facilitated by leadership that stresses equalitarian norms.

Operational Principles

The intergroup relations model can be taught through (1) actual intergroup experience or (2) role playing and simulation of intergroup relations. It is based on the following operational principles:

1. Every person needs to belong or have a sense of belonging to a group.

2. Ethnic groups have both similarities and differences.

3. Separated or segregated people develop myths, prejudices, and stereotypes about each other.

Group membership is a fact of life. Only recently has ethnic identity been a proclaimable fact of life. Now people are searching their pasts in an attempt to know and understand their group affiliations. A person's ethnic or cultural group provided in early childhood a system of values, behaviors, and a language or a dialect. To a large extent, a person's self concept is formed by group membership. Group membership is viewed as a source of strength and social sustenance rather than a source of shame or anxiety.

The principle that ethnic groups have both similarities and differences addresses cross-ethnic understanding and communications. Students are encouraged to examine the differences and similarities among ethnic groups. This principle allows for an objective analysis of the myths of racial superiority.

The third principle encourages students to analyze the intergroup relations process. Students should examine the interaction of minority and majority groups. What happens when minority and majority groups come into contact? What happens when they don't interact? Students should study sociocultural processes such as ingroup/outgroup behavior, individual and institutional ethnocentrism, racism, elitism, and sexism. They should also study the psychological processes that lead to stereotypic thinking and ethnic discrimination.

Teaching Strategies

Simulations, role playing, and gaming are effective instructional strategies to use for this model. In addition, the community is a vital resource. The intergroup relations within any school are reflective of the relationships within the community. A knowledge of the school's community, its power structure, and interlocking economic and religious networks can be of great value in determining curriculum needs and implementation approaches. Mapping and ethnographic techniques, including observation and participation, are useful in studying a community (Roberts & Akinsanya, 1976).

To develop an understanding of the intergroup relations model, preservice and inservice educators might conduct the following studies:

1. A study of ethnic groups in the community. This would include (a) similarities and differences; (b) interlocking relationships; and (c) conditions resulting from current forces as well as the community's history.

2. A study of family life patterns to provide insights into the backgrounds and experiences of minority and majority groups. This would include an analysis of family roles, livelihood, problems and concerns, and recreation patterns.

3. A study of intergroup experiences including stereotyping, ethnocentrism, prejudice, racism, or discrimination. Students might study the attitudes, values, and beliefs of their peers through surveys, personal interviews, or panel discussions. Students might also examine their own attitudes, values, and beliefs through genealogies and historical life lines.

4. A study of racism. This would require a serious examination of the characteristics of racist and prejudicial thinking including:

   a. Emotional racism: This kind of racism ranges from slight distaste to extreme hate of ethnically and racially different outgroups.

   b. Cognitive racism: This kind of racism focuses on perceptions of meanings and understandings of what outgroup people are like. Whatever the facts may be about the outgroup people, the racist person has his/her stereotypes as "facts" about outgroup peoples.

   c. Action racism: This kind of racism is observable; avoidance, discourtesy, exclusion, exploitation and violence against outgroup peoples are evident behaviors of this kind of racism, which is also construed as racial and ethnic discrimination.

   d. Value racism: This kind of racism focuses on the values a racist person wishes to maintain or preserve. Preservation of racist values insures material gain; it becomes necessary to maintain racist values to insure material gain and economic security.

THE ETHNIC STUDIES MODEL

Teaching about ethnicity is not new. Classes existed in the New England colonies, primarily to preserve German Lutheranism and the German language and culture (Fishman, 1968; Garcia, 1976). In the latter decades of the 18th Century, Japanese and Chinese schools were established in Hawaii and in California (Reinecke, 1969); in New York City, Jewish schools were established (Fishman, 1968). The Japanese, Chinese, and Jewish schools were attempts to maintain the group's religion, language, and culture. These programs supplemented those of the public schools. Students attended ethnic schools in the evenings or on weekends. The goal of these schools was to maintain the language and culture of the ethnic group (Fishman, 1968).

Early this century Julius Draschler and other scholars proposed intercultural studies for the public schools (Draschler, 1920; Vickery and Cole, 1943). Cultural pluralism served as the philosophic base of intercultural education. However, it emerged as a reaction to the Americanization programs, which emphasized American English and history. Foreign languages and cultures were deemphasized and scorned. It was designed to teach all students about the cultures of the new immigrant groups in order to foster better cultural understandings among students. Yet, intercultural education was perceived as a buffer program for new immigrants and was phased out of public education as immigrants were Americanized.

In the 1960's, minority groups pressured public schools, colleges, and universities to include ethnic studies courses and programs as a means to desegregate educational institutions. At first, the purpose was to include the languages and cultures of an ethnic group within the educational system. With the development of programs and courses, the goals expanded to include cultural understanding and respect for the languages and cultures of ethnic groups. To avoid the fate of intercultural education, the ethnic studies programs and courses made an appeal to all students. Cultural and ethnic understanding became their raison d'etre. Some programs focus on specific ethnic groups, e.g., Italian American or Black studies, while others include several ethnic groups, using "ethnic studies" as an umbrella, e.g., Chicano studies and Native American studies.

The goal of the ethnic studies model proposed here is to foster increased knowledge about ethnic groups. This is based on the operational assumption that increased knowledge about an ethnic group can foster positive attitudes toward that ethnic group. In the study of ethnicity, an ethnic group should be approached as a group that is:

1. Organic and in the process of changing and growing,
2. Organized by a generic system of values and beliefs,
3. Internally diverse,
4. Similar and different from other groups.

Several factors are critical to using the ethnic studies model. First, there is a difference between teaching an experience and teaching about an experience. When Louis Armstrong was asked, "What is jazz?" he quipped, "If you don't know, I can't tell you." When the question is asked, "What's it like to be a Japanese American or Seminole American (or any other ethnic)?" the answer is perforce, "If you don't know, I can't tell you." The answer is not flippant; an ethnic experience per se cannot be taught. Teachers can teach about ethnic experiences, but they cannot teach what it feels like to be a member of an ethnic group. Membership in an ethnic group and participation in its social, cultural, political, or economic activities is a human experience unique to each person within the group.

However, teachers can teach about ethnic experiences using data and generalizations that describe the nature of the group. Students can be taught to understand an ethnic group's perspectives and evolvement. They can be made aware of the past experiences and present conditions of ethnic groups. Perhaps they can become sensitive to their hopes, aspirations, and plights. Ethnic groups must be viewed both from the inside and the outside. Students should study how members perceive group members. How does the group define itself? What means does the group use to define itself? The insider perceptions are provided by the group's self-defined history, music, literature, language, and art forms. Outsider perceptions are provided by other groups who interact, or who have interacted, with the ethnic group under study.

Generalizations based on the group's perceptions about itself provide a frame of reference for understanding the group experience. These generalizations should not be construed as the characteristics of individual group members, lest the generalizations provide stereotypes about the group. Consider the generalization that racial minority groups have been oppressed by laws and social customs. There are sufficient data to support this generalization, but not all racial minority persons have personally experienced oppression, nor do all racial minority individuals feel oppressed. The individual's reaction depends upon his/her unique experiences, life situations, and circumstances. The individual's reaction to the historical oppression of his/her group does not invalidate the generalization; rather, the reaction indicates the many dimensions of ethnic experiences.

Generalizations about ethnic groups should emphasize the dynamic nature of ethnic group development. Arciniega (1971), Banks (1975), Cortes (1974), and Sizemore (1972) have stressed the organic nature of ethnic group development. Ethnic groups tend to maintain degrees of on-going activism even though the groups may not be visible in the mass media. All too often, ethnic groups are portrayed as sleeping dinosaurs who erupt into frenetic activism for short periods of time and then recede into antiquated sleep. The implication is that ethnic groups, like dinosaurs, are unchangeable and unadaptable. In fact, if ethnic groups were like dinosaurs, they too would experience extinction. The dynamics that sustain the organic development of ethnic groups can be described as the human forces of change and conservation. As an ethnic group grows and develops, it must contend with the impulse to change behaviors in order to adapt to current pressures of the physical and human environment. A balance must be continually maintained between the two forces; conservation of too much of the past leads to decadence or cultural lag. Too much change or rapid change causes disorientation, a sense of rootlessness, or what Toffler calls "future shock." To survive and to flourish, ethnic groups confront two forces, conserving and adapting behaviors, beliefs, and folkways in a continual process of growth and development--a balancing act that requires stress and yet strives to minimize it.

The study of ethnic groups can counter the ethnic biases, stereotypes, and racist attitudes learned in and out of the classroom. Antiquated approaches such as rote memorization of dates or of popular ethnic heroes are inappropriate. Rather, multimedia techniques and multi-instructional patterns (peer tutoring, field trips, simulations, etc.) are recommended.

Operational Principles

In a serious study of U.S. ethnic groups, a number of operational principles must be accepted. These would include, but not be confined to, the following:

1. Ethnic groups have unique experiences within the broader American society.
2. Ethnic groups have definable demographic characteristics.

3. Ethnic groups have elements of group homogenity as well as heterogentiy, i.e., intragroup differences and similarities exist.

4. Ethnic groups have world views that can be understood through their literature, folklore, music, and other humanistic art forms.

The first principle focuses on the unique experiences ethnic groups have with the broader American society. For example, Native Americans, Black Americans, and Irish Americans joined the broader American society under different circumstances. Irish Americans immigrated to the United States. Black Americans were forced to migrate to the United States, where they were enslaved for almost 175 years, then segregated for 90 more years. Native Americans migrated to the North American continent centuries earlier and greeted the European colonizers. Irish Americans encountered hostility toward their religion, Roman Catholicism. Blacks encountered slavery and, later, racial segregation and discrimination. Native Americans encountered dislocation and separate nation status. Each group, in their attempt to participate in American life, encountered different experiences that influenced and formed the unique relationship between the groups and broader U.S. society. Each group must be studied as a unique group; they cannot be studied as though their early experiences were the same or similar in nature.

The second principle is that ethnic groups have definable demographic characteristics. Members of ethnic groups tend to live in certain areas, speak certain languages or dialects, and sustain their ancestral ties. Japanese Americans tend to reside in the western United States and in Hawaii. Although the U.S. government relocated them to various areas of the West and Midwest during World War II, the Japanese Americans today reside predominantly west of the Missouri River. Cuban Americans maintain their Spanish language and culture while participating in the broader society. Greek Americans sustain their ancestral ties with Greece and its traditions.

Third, intragroup differences and similarities exist within the ethnic group. This principle's best example is the Native American group. Native Americans are a tribal group, and in order of intimacy and interdependence, loyalty is first to the family, then the clan, and then the tribe. Within tribal groups there are variations; e.g., among the Apaches (tribe) are at least three distinctly different subtribal groups, each having different customs and traditions. Within each of the three subtribal groups are many families and clans to which individuals are primarily loyal. Thus, ethnic groups exhibit internal diversity in terms of traditions, customs, and languages. Among Native Americans at least forty-six distinguishable languages exist. Still, ethnic groups exhibit common values and beliefs. Generally speaking, among Native Americans the belief exists that people are a part of nature and must learn to adapt their ways to nature. An abiding respect for the ecology of the land, sea, and rivers is a common value among Native Americans.

Finally, the world views of ethnic groups can be understood through their literature, folklore, music, and other humanistic art forms. A group's world view can be understood by a study of the group's humanistic expressions. For example, as one reads the fiction and poetry of Black writers, and listens to the music and folklore of Black musicians and folklorists, one may recognize a deeply felt assertion and affirmation of life. At first, the spirit of the Negro spirituals, the poetry of Langston Hughes, or the fiction of James Baldwin seem to be cries of despair, but as one listens and reads more carefully, a profound sense of hope and compassion for other humans emerges.

THE BILINGUAL MODEL

Because of the centrality of language to nationalism, the decision as to which language or languages should be used in a nation's school as the medium(s) of instruction is a critical national decision. The language(s) taught to the nation's future citizens become the embodiment of the national spirit and the agent for national unification. Eighteenth century colonial powers such as England, France, and Spain recognized the importance of language to national unity and control, and they subsequently always imposed their language on the peoples they desired to colonize. In the United States during the late 19th and early 20th centuries, feelings about American English ran so high that states enacted laws prohibiting the use of any language other than English in the public schools.

The United States has had a history of dual language instruction in its public and private schools. The purposes for bilingual instruction have varied during periods of history as shown below:

1. 1550 - 1815: Bilingual instruction for religious reasons.
2. 1916 - 1887: Bilingual instruction for maintenance of native languages.
3. 1880 - 1960: Waning of bilingual instruction for religious and language maintenance.

4. 1960 - 1979: Resurgence of bilingual instruction for equalization and compensation in public schooling.

During the period from 1550 to 1815, bilingual instruction was used in the southwestern part of the country. Jesuit and Franciscan missionaries used tribal dialects to teach Christianity to Native Americans. Bilingual instruction was also used by Protestant missionaries in New England to introduce Native Americans to Christianity.

Between 1816 and 1887, eleven states enacted laws that allowed bilingual instruction in schools: Pennsylvania (1834), Ohio (1839), Wisconsin (1855), Illinois (1857), Iowa (1861), Kentucky and Minnesota (1867), Indiana (1869), Oregon (1872), Colorado (1887), and Nebraska (1913). City school districts such as Cincinnati, Dayton, Indianapolis, and Baltimore maintained bilingual public schools. In the Territory of New Mexico, provisions were made for bilingual (Spanish and English) instruction, but they were rarely implemented. However, by 1871, the government had taken control of Native American schools, imposing an English-only rule. Even the schools operated by Native Americans--such as the Cherokee system of twenty-one schools and two academies--were eliminated by government takeover. The policy precipitated the decline of Native American literacy.

During the period from 1887 to 1960, both religious and public bilingual instruction decreased. "English-only" statutes and policies were enforced in most states. These statutes prohibited the use of any language except English as a medium of instruction in the public schools. In some states the statutes provided for revocation of a teacher's certification, if caught in the "criminal act" of using a language other than English to teach. Students who violated the English-only rules of their schools were subjected to punishment. The waning of bilingual instruction can be attributed to the strong nativistic sentiments that pervaded the period.

The fourth period, 1960 - 1979, experienced a resurgence of bilingual instruction. When Dade County schools experienced the impact of more than 20,000 Cuban refugee students in 1966, bilingual programs were established to accommodate the Spanish speaking students. The Dade County experiment was the first time the federal government supported bilingual instruction. In 1968, Public Law 90-247, The Bilingual Education Act, was enacted. The Bilingual Education Act, the seventh amendment to the Elementary and Secondary Education Act of 1965 (Title VII), declared that it was "to be the policy of the United States to provide financial assistance to local educational agencies to develop and carry out new and imaginative elementary and secondary school programs designed to meet the special education needs...(of) children who come from environments where the dominant language is other than English." The act stipulated that it would be the policy of the U.S. government to financially assist in the development and implementation of bilingual education programs in the public schools in the United States and its trust territories.

A major catalyst for bilingual instruction was the 1974 federal Supreme Court ruling of Lau vs. Nichols. Equal educational opportunity had not been provided to students whose native language was Chinese by the San Francisco school district. This lack of opportunity was the result of only one language being used in a school district where a large number of students used a language other than English. While the ruling did not mandate bilingual instruction, it did stipulate that special language programs were necessary if schools were to provide equal educational opportunity for non-English or limited English speaking students.

Currently in the United States, bilingual education is implemented through transitional or maintenance programs. The intent of the transitional format is cultural assimilation. Non-English speakers are to be assimilated into the dominant linguistic and cultural group of the nation. The student's language is used as the medium of instruction to compensate for his/her limited English-speaking abilities. Use of the native language is transitional. As soon as the student learns English well enough to receive instruction, English becomes the only language of instruction.

The maintenance format for bilingual education is based on a philosophy of pluralism. The intent is to allow different language/cultural groups to co-exist within a nation as well as to equalize schooling by using the student's home language and culture as the base of instruction. In this format, the non-English language group is perceived as a linguistic minority group that has a right to maintain its bilingual-bicultural status. Maintaining a group's language and culture is perceived as necessary to perpetuate the multilingual pluralism of American society. The language standard is egalitarian, i.e., each language has its respective standard.

The goal of the bilingual model proposed here is to provide linguistic minority learners equitable educational benefits. This is based on the operational assumption that optimal teaching and learning are possible when instruction is delivered in the learner's native language and culture. In order to provide optimal teaching and learning,

1. Instruction should begin in the learner's native language,
2. Instruction for basic literacy in the native language should precede formal instruction in the second,
3. Instruction for full literacy in two languages and two cultures should be sustained until achieved.

Several factors are critical to using the bilingual model. First, the greatest degree of bilingualism is full literacy in two languages. This means that a person can speak, read, and write in two languages with the same proficiency as native speakers of both languages.

Studies have demonstrated that literacy in two languages has a positive effect on school achievement (Lambert, Just, Segalowitz, 1970). The investigators reported that their bilingual subjects had several advantages over the monolingual peers: 1) a language asset, 2) greater cognitive flexibility, and 3) a greater ability in concept formation. Bilinguals appeared to have a more diversified set of mental abilities than the monolinguals.

Teaching Strategies

Bilingual instruction should be more than language instruction. It should include a bicultural component that focuses on the students' particular ethnic group. There are two major strategies for teaching English to linguistic minority students: (1) the native language, and (2) English as a Second Language (ESL). The native language approach (also called the "dominant" method) uses the student's native language in all subject areas. After the student has mastered listening, speaking, reading, and writing in the native language, she/he is introduced to English. This approach requires a bilingual teacher who is fluent and can teach the language arts and other subject areas in two languages. It is used to teach literacy in two languages. The reading of English is not taught before the student masters listening and speaking skills in the native language. Proponents of this approach feel that the native language is the better medium of instruction for initial school instruction.

ESL is a method for teaching the student English language skills that enable him/her to communicate and receive instruction in English. The student usually receives instruction in the English language arts daily. The student returns to the classroom for instruction in other subjects. In this system, the student is trying to learn both a new language and new subject material. The ESL intensive system immerses the student in the English language arts for intense periods of time. Sentence pattern drills, vocabulary, and idiom exercises are structured so as to introduce the second language gradually. When the student learns to speak the language, then reading in the second language is introduced. When the student can read in English, all classroom instruction is given in English.

CONCLUSION

The three instructional models--Ethnic Studies, Intergroup Relations, and Bilingual-Bicultural--afford teacher educators a framework for program and experiences that uphold individual cultural integrity and cultural pluralism in society. The goal of each instructional model is respect for cultural differences and cultural relativism. Each model currently exists and has been viewed by educators as a viable path toward multicultural education. The discreteness of each, along with their complimentary qualities, contributes to the focus of the pluralistic nature of American society.

The operational assumption is that increased knowledge about an ethnic group (Ethnic Studies Model) is analogous to the emphasis on building positive relationships between students who are ethnically, racially, or culturally different from each other (Intergroup Model). The essence of each model is understandings, knowledge, and empathy. The philosophy of pluralism provides a basis for bilingual education and the intent is to allow different language/cultural groups to co-exist within the nation. Bilingual instruction (Bilingual-Bicultural Model) is based on the operational assumption that optimal teaching and learning are possible when instruction is delivered in the learner's native language and culture. The bicultural component focuses on the students' particular ethnic group.

Multicultural education is an ongoing process. Becoming more responsible to the human condition, individual cultural integrity, and cultural pluralism in society require instructional models that will help educators to provide pluralistic curricular and instructional experiences to all learners.

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PART II

FOCUSING ON SELECTED ISSUES IN MULTICULTURAL EDUCATION

Chapter 6

ESSENTIAL UNDERSTANDINGS, RATIONALE, AND OBJECTIVES FOR TEACHING STANDARD ENGLISH

Norma L. Spencer
Shirla R. McClain

Since the early 1960's, many educators and legislators have focused considerable attention and funding on educational programming for low-income and minority youth. These youth often are viewed as culturally deprived, deficient, disadvantaged, socially maladjusted, or intellectually inferior. Cultural differences between students were misinterpreted as deficiences rather than differences. Consequently, the bulk of federal, state, and local education funds for such programs was allocated for compensatory and supplemental education, e.g., Title I of the Elementary and Secondary Education Act (ESEA). Accompanying funds were provided by many state governments. The focus of these programs varied from cultural enrichment to academic improvement. Still educational equity continues to elude the masses of poor and minority youth.

Bilingual education may be an exception. Funding sources are scattered, e.g., ESEA Title VII and IX. But the focus has remained constant--to help youth who speak little or no English to acquire English language skills. Although bilingual education does not insure educational equity, educational inequity is assured without such skills.

Educational inequity also is assured when the language patterns of youth deviate markedly from standard English (SE). Many Black American and Appalachian youth suffer as a result of this inequity. Much of the literature relative to educational equity for Black youth has focused on nonstandard English (NSE) in general and Black English (BE) in particular. Educational

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equity for Appalachian youth has not enjoyed the volume of literature devoted to Black youth. Neither group has had much attention given to effective and appropriate curricular programming or the teaching-learning process for standard usage (SU).

For whatever reasons, funds have not been appropriated for such programming for Blacks and Appalachians. Bilingual education monies are allocated only for youth whose native language is other than English. Thus, many native English-speaking youth graduate or drop out of school without benefit of SU. The inability to speak and write SE becomes a severe handicap, whether in the world of work, higher education, or socioeconomic mobility.

The reasons for lack of programming in bidialectal education are numerous, but the ubiquitous results are educationally indefensible and appalling. Therefore, it is the purpose of this paper to:

1. Define and present the rational for bidialectal education.
2. Explore the misconceptions and controversy surrounding nonstandard usage (NSU).
3. Indicate the educational implications of NSU.
4. Delineate program objectives for educators and learners.
5. Offer recommendations for curricular programming to teach SU.

DEFINITIONS AND RATIONALE FOR BIDIALECTAL EDUCATION

The paucity of programs designed to teach SU is largely due to a misunderstanding of nonstandard usage (NSU). Educators, parents, and other community members often lack knowledge regarding what NSU is, the ensuing educational implications, and the procedures for programming. This lack of knowledge and understanding has fostered controversy over whether SU should be taught and if so, how.

It is the authors' position that schools have a responsibility to teach SU. Teaching SU to nonstandard-speaking (NS) clients should have a high priority status for curriculum design and redesign.

Bidialectal education, as used in this paper, is the process by which native English speakers who have not internalized SU acquire such skills. The purpose is to equip NS speakers with the SE skills required for participation in the mainstream of society. At the same time, the first language remains intact so that students can continue to identify with and participate in their own society. The concept of appropriateness is implicit in bidialectal education. As such, SU is taught as an alternate language to be used in situations such as academic settings, job related environments, selected social settings, etc.

Like bilingual education, no attempts are made to extinguish the existing language structure. However, unlike bilingual education, NSE is not taught; it is used to teach the second language. Further, it is not necessary that teachers be able to speak NSE. However, they must be knowledgeable about the system of NS language. This will help them understand the points of interference between the two language systems--standard and nonstandard--and how such interferences hinder the acquisition of SU.

Our philosophy is that bidialectal education should initially focus primarily on the grammatical and specified phonological features of standard and NSE. Lexica and syntactical features receive added emphasis as students become more proficient in the former. Oral language usage is internalized through listening and speaking rather than by memorization of rules, paper-pencil exercises and written definition methods. Thus, bidialectal education takes an aural-oral approach.

Educators' attitudes toward NSE speakers are integral to the success of bidialectal eduation. Acquiring knowledge of NSU and developing skills to effectively and appropriately teach SU should help remove the stigma long associated with NSE and its users. This should also help to provide educational equity. Toward these ends this chapter is written primarily for the practitioner--the classroom teacher--and is appropriate for preservice, inservice, and graduate education. Because successful curriculum design and implementation require a cooperative effort, it is also essential that persons involved in decision and policy making (e.g., principals, central office administrators, and school board members) also become knowledgeable about bidialectal education and its vital importance to educational equity.

Misconceptions about Nonstandard English

Because of the numerous misconceptions surrounding NSE, it seems appropriate to begin with what it is not. First, linguists agree that NSE is not an inferior or incorrect use of SE. Unfortunately, many educators continue to regard it as such. The literature is replete with documentation of the systematic structure of Black and Appalachian NS speech. Both deviate in specific areas from SE, and these deviations are consistent. Thus, NSE is not a careless or random misuse of SE, but rather a highly structured language system (Dillard, 1972; Johnson, 1970; Labov, 1972; Wolfram and Christian, 1976).

Second, NSE is not willful or voluntary. A common misconception is that NS speakers could speak SE if only they would. This assumes that NS speakers have internalized SE but refuse to use it or are simply careless. There are bidialectal individuals who are able to speak both SE and NSE. Many such individuals have learned both languages simultaneously through the normal language-learning process; others have gone through a long and arduous process of internalizing SE rules and incorporating them into their speech. However, for individuals who have internalized only NSE, SU is not willfully at their command.

Third, NSE is not immature or child speech. Many classroom teachers confuse maturing speech with NS speech. The child who says "me wan' wa-wa" (me want water) is exhibiting child speech rather than NS speech. However, the NS speaking child may exhibit NS child speech--"me wan's wa-wa". It is important that teachers be able to distinguish between developing speech and NS speech.

Fourth, NSE is not a result of faulty auditory discrimination as suggested in much of the early literature. Barring physical causes for faculty discrimination, children learn to speak the language they hear during early language learning. Thus, NS speech patterns are acquired from family members, peers, and members of their community during the normal language-learning process.

Fifth, NSE is not the result of low IQ or vice versa. Many teachers, as well as the general population, are firmly convinced that NS speakers are unintelligent and that is why they "talk that way." The fact that disproportionate numbers of NS speakers score low on IQ and achievement tests lends credence to this misconception. Thus, the implications of cultural bias in standardized tests becomes an important consideration. Dillard (1977), Labov (1972), Ryan (1976), and others have spoken to this issue. Psychologists must become knowledgeable about the cultural background and the language system of NS speaking test takers.

Sixth, NSE is not uneducated speech. A misconception closely related to IQ is that NS speaking adults are uneducated or that their education "didn't take," was of poor quality, etc. It is more likely that their education was devoid of effective SE language instruction. There are college-educated individuals, for example, who are highly qualified and eminently knowledgeable in their field, yet they may exhibit NS patterns in their speech.

Finally, NSE is not slang. A widely held notion is that NSE and slang are synonomous terms. (See the Glossary for definitions.) Both NS and SE speakers, particularly adolescents and young adults, may have large slang vocabularies. However, senior adult NS speech may contain no slang. Many Black and Appalachian preachers are prime examples. Although their speech may be liberally sprinkled with vocabulary indigenous to a particular area, slang as we define it, is rarely a part of their speech.

Many classroom teachers remark that they do not allow their students to use NSE in school. When asked to explain or give examples of NS speech, however, they most often refer to slang rather than NSE. It is important to emphasize that if teachers do not allow NSE to be spoken in school, and NSE is the only language a student has, then that student will be severely restricted in oral communication. This situation is likely to result in the student being labeled nonverbal by the very teacher who levied the restriction. Thus, it is important that teachers and other educators be able to distinguish between NSE and slang.

Black and Appalachian Nonstandard English

NSE is a highly structured language system with rules of grammar and phonology different from corresponding SE rules. These differences occur in logical and consistent patterns. The structure of some NS forms is more logical and consistent than their standard counterparts (e.g., SU: his, hers, theirs, mine; NSU: his, hers, theirs, mines). NSE also differs from SE in vocabulary and syntax.

Spencer (1970) studied NS language patterns of elementary, junior high, and senior high students in a northeastern Ohio urban school system. All respondents were Black, were born in that city, and had attended only the city's schools. Respondents attended ESEA Title I schools at the time of the study. Neither IQ nor achievement scores were examined. Students were asked individually and in private to "read" a picture, i.e., tell what they thought was happening in the picture. All students read the same picture. Responses were taped and transcribed verbatim, and then broken down by categories. A partial listing of features of Black NSE are described in the following sections.

Less of the literature has been devoted to Appalachian English (AE) than to Black English. One of the more comprehensive studies of Appalachian English was conducted by Wolfram and Christian (1976). The partial listing of features of Appalachian NSE that follows is based on that study.

Black Nonstandard Grammar

Subject-Verb Agreement. Subject-verb agreement constitutes the single most distinctive feature in which NS grammar differs from SE. Deviations vary in degree but occur in the first, second, and third persons, singular and plural, e.g., "The clown *look* sad" (I *looks*, he *look*, she *look*); "The boys *runs* fast" (I *runs*, we *runs*, you *runs*, they *runs*).

"To Be" Forms. "To be" represents the verb form in which most deviations occur. In the present tense, the form is omitted, e.g., "They runnin'." "Was" is used in the first, second, and third persons singular and plural (e.g., I *was*, we *was*, you *was*, they *was*). "Be" is used to indicate action. "They runnin" denotes immediate action; they *be* runnin' denotes regular or repeated action.

Irregular Plurals. An "s" is frequently added to irregular plural forms, e.g., "The *peoples* is runnin'," "The *childrens* was scared," "The *mens* is there too."

Other NS Items. Other NS grammatical patterns revealed in the study include: Omission of the preposition "of," e.g., "The lion broke out the cage"; substitution to "they" for "their," e.g., "They took *they* kids home"; and use of double and and multiple negatives, e.g., "He *don't* have *no* more balloons."

Black Nonstandard Phonology

Th Sounds. Substitution of "d" for the voiced "th" in the initial position constitutes the most frequent phonological deviation. This was borne out in the study, e.g., "*Dey* (they) lookin' at him." Substitution of "f", "t", or "d" for "th" in the final position, e.g., "*Bof* (both) of them runnin'," *wit*-with, *wid*-with, and "v" in the medial position (e.g., *mover*-mother) constitute other deviations.

Final Consonants and Consonant Clusters. Though SE speakers may omit final consonant sounds, particularly for words ending in "ing," dropping final consonants and clusters is characteristic of Black NS speech, e.g., "He fell on the *groun*(d)"; "The clown's *mas*(k) look funny."

Inflectional Endings. Dropping of "ed" is another characteristic of Black NS speech, e.g., "He *look*(ed) in the cage." This pattern causes considerable concern for teachers who lack knowledge about NSE. In reading, for example, they frequently assume the child lacks the concept of past tense.

R-lessness. Omission of "r" in the final position is still another deviation from SE phonology, e.g., "The *doe* (door) flew open." Omission in the medial position after voiceless "th" is heard in sentences such as "The clown *th'ew* (threw) the ball."

Other NS Items. Other NS features include differences in pronunciation of individual words, e.g. *whup* for whip, *thang* for thing, *excape* for escape, and *childrun*(s) or *chirun*(s) for children.

It should be noted that omissions, additions, and substitutions--whether in grammar or phonology--do not represent errors (careless or otherwise) in SE. Rather, they represent consistent and systematic deviations that constitute patterns of usage, thus a different language system. Similar and more complete listings, descriptions, and explanations of Black NSE have been cited by Fasold and Wolfram (1970); Harrison (1975), Johnson (1970), and Stewart (1969).

Appalachian Nonstandard Grammar

Subject-Verb Agreement. Wolfram and Christian (1976) found that four general categories of noun phrases influenced agreement: conjoined, e.g., "Me and my sister *gets* in a fight sometimes"; collective, e.g., "Some people *makes* it"; other plural phrases, e.g., "...no matter what their parents has taught 'em"; expletive *there*, e.g., "There's different breeds of 'em." Nonagreement was found to be greater with a past tense "be" form than with present tense *be* or *non-be* verbs, e.g., *was* is more likely to occur for SE *were* than *is* for *are*.

A-Verb-ing. The study revealed frequent use of a-prefixing with certain verb constructs, e.g., "I knew he was a-tellin' the truth but still I was a-comin' home for 'em." "...you was pretty weak by the time the tenth day, a-layin' in there in bed."

Other NS Items. Other grammatical patterns revealed in the study include: NS use of er and est: worser, more closer; mostest, beautifulest; use of right with adjectives: "It was right cool."; adverbs: "I hollered right loud for help"; and use of right smart with nouns: "I've sold right smart butter," verbs: "I like to draw right smart," and adverbs: "...traveling with him right smart and he was a-workin'."

Appalachian Nonstandard Phonology

Th Sounds. The study reveals evidence of "f" being substituted for "th" in the final position (e.g., wif for with, birfday for birthday), and changing "th" to "t" (e.g., mont' for month, aritmetic for arithmetic). Deletion of voiced "th" was found in certain items, which produced sentences such as "He'll stop 'em (them)," "I thought he would pick 'at (that) up," and "...'at's (that's) all I can say."

Consonant Clusters and Plurals. Formation of plurals of items ending in "sp," "st," or "sk" was found to be waspes, for wasp, ghostes for ghost, and deskes for desk. Addition of "t" to a small set of items was also found, e.g., oncet for one, twicet for twice, acrosst for across, and clifft for cliff.

R-lessness and L-lessness. Absence of "r" was found in such items as "th'ow for throw and th'ough for through." Deletion of "l" was found in such items as woof for wolf and hep for help.

Other NS Items. Other phonological features revealed in the study included use of "er" for "ow" (e.g., winders for windows) and substitution of the ee sound in the final position in certain items (e.g., sody for soda, extry for extra, and kindly for kinda--a derivation of "kind of"). Similar but less complete samples of AE are cited by Rentel and Kennedy (1972) and Fink (1974).

Although BE and AE contain many of the same grammatical and phonological features, significant differences between some features determine focus and emphasis in bidialectal education. Therefore, an assessment process is critical to curricula programming.

The Continuation of Nonstandard English

A frequent question regarding NSE is why it continues to exist despite constant exposure to SU through radio, television, and school. That is not how language is acquired. Listening to radio and television is a receptive process and requires no reciprocity. A person would not expect a foreign language could be acquired through merely listening, without reciprocal "talk back."

It is widely believed that NSE is held tenaciously because it symbolizes a link with the culture, users are trying to "get back" at society, and/or speakers lack motivation to acquire SE. All are partially true. Generally, both Black and Appalachian NS speakers find themselves in situations where NSE is more appropriate than SE, e.g., within the family, among peers, and at church and recreation activities. For many of these youth, school is virtually the only appropriate environment for SE.

The 1960s and early '70s saw a marked rise in ethnic pride, especially Black, Hispanic, and Native American. Blacks of all ages elected to "stay Black" (or go back to being Black) rather than to "wash white." It was during this period that Blacks began to loudly advertise their language because it linked them to their culture. Thus, the blatant use of Black English "in public" has been an attempt by many Blacks (and correctly interpreted by many whites) as a way to get back at society. The television program Hee Haw and the popularity of country music and singers seem to represent a similar pride by Appalachian and southern whites. Since the election of President Carter, lexicons on "Southern talk" have become popular.

NSE also continues to exist partially because of lack of motivation on the part of its users. The prejudice and discrimination experienced by SE-speaking Blacks in the areas of employment, housing, education, etc., and in social situations have undoubtedly caused many NS-speaking Black youth to seriously question the value of learning SE. Taylor (1975) suggests that the speaker's perception of reality is of primary significance in one's motivation to acquire SE. Students must come to believe that they have or will have an opportunity to use a particular linguisitic form in order for them to seriously consider simple language alterations or comprehensive language programs.

Other factors are equally if not more influential in the continuation of NSE. First, neighborhoods and schools have become increasingly more segregated over the years, particularly outside the South. Many American youth have virtually no contact with other racial, ethnic, socioeconomic, or linguistic groups until they reach secondary school, if then. Therefore, NS speakers have few occasions to interact with SE speakers during the early stages of language learning or during the early school years.

In addition, students do not know how or why their speech differs from "proper" speech, though they may recognize that it sounds different. Educators have little or no training in either linguistics or sociolinguistics, lacking even basic knowledge about language acquisition and development and their relationship to culture and society. Thus, they are unable to enlighten their students.

Finally, we maintain that the primary reason NS speakers leave school without benefit of SE is because it is improperly and inappropriately taught. Given a second language-learning attitudinal environment and appropriate instructional strategies, many NS speakers can and will become bidialectal.

The Controversy about Nonstandard English

Both misconceptions and controversy seem to surround the origins of NSE, particularly Black English. A common belief is that Black English originated in the United States and was derived from southern white speech. Vansertima (1971) disputes both notions. He writes that BE resulted from pidgin language (a process that occurs when a common language is needed for contact and trade). Black Portugese, Black Dutch, and Black French, he asserts, preceded Black English. Dillard (1972) also reports that pidgin English was in use in the slave trade by the beginning of the seventeenth century. Thus, Black English did not originate in the New World.

In addition to the geographic influences on the evolvement of Black NSE, social factors were also influential. The slaves' social status, length of stay on the plantation, and a "system of etiquette" affected the language. Some controversy also exists here over language differences between house slaves and field slaves. That the two groups existed is not controversial; that the dichotomy was so clear-cut has been disputed.

A common notion is that house slaves were favored and had greater contact, both in proximity and frequency, with the slave master and his family; thus, these slaves spoke more SE than did field slaves. However, Dillard (1972) has found many literary representations of house slaves whose Negro dialect was quite evident.

Haskins and Butts (1973), among others, report that the language models for field slaves were frequently lower-class white overseers whose language patterns were not the formal patterns of the slave masters. Because of their isolation and limited contacts with the more educated whites, field Blacks were less likely to assimilate the language and culture.

Dillard (1972) suggests that neither culture nor language is genetic; they vary according to cultural group membership. Field slave membership did affect language and demeanor. At the same time, field slaves were sometimes promoted to the house, and house slaves were banished to the fields. While there is some evidence of code-switching (bidialectism) among slaves, Dillard (1972) suggests that the different codes of conduct, including language, expected of the two groups was a deterrent to bidialectism. Thus, even if field slaves could speak the language spoken in the house, they would be deterred from doing so. The system of etiquette specified when and to whom slaves could speak, restricted the content of their speech, and determined what form their addresses might take (McGinnis, 1975).

The dialect spoken by the people of Appalachia can be traced primarily to the large and influential Scotch-Irish settlement of that region. The Scots who formerly lived in Ireland originally came into New England, subsequently settled in Pennsylvania, and eventually migrated south and west throughout the Appalachian Mountains (Wolfram and Christian, 1975). Other ethnic groups who populated the territory were of English, German, Irish, and Welsh descent (Dial, 1978). These settlers became geographically isolated from the dominant society because of the hills and mountains. Such isolation resulted in social isolation as well. Thus, the old speech forms did not undergo the transformations that occurred in the speech patterns of mainstream Americans (Dial, 1978).

Although modern communication and transportation systems have had an effect on Appalachians, many of the older forms of language and communication continue. Since geographic patterns are often accompanied by social factors--i.e., lifestyles--the linguistic patterns reflecting those lifestyles have also been maintained (Wolfram & Christian, 1975).

The paucity of literature on Appalachian English limits the available information about the language and culture. However, one source (Fink, 1974) suggests that much change took place in mountain culture and speech between 1910 and 1965.

Deficiencies vs. Differences

Perhaps the most prevalent controversy surrounding NSE is whether it is a deficient language or a different language. Educators, as well as the general public, understand that a foreign language is different from English but generally do not accept NSE as a different language system. Because NSE is a variation of the English language it is closely akin to SE. However, SE speakers often consider the phonology, grammar, and vocabulary of NSE as substandard or deficient rather than nonstandard or simply different.

Disproportionate numbers of children who speak NSE come from low income homes. Poverty poses limitations upon the kinds of middle-class experiences in which these families can engage. Nevertheless, schools' curricula draw heavily upon these middle-class experiences. Thus, students from poor families may not have the standard language to function effectively in the middle-class environment of schools.

Erroneous conclusions about these students have led to inappropriate, irrelevant, and ineffective curricular programming. One of these was the verbal deprivation theory espoused in the 1960's. The economically deprived child was also described as verbally deprived. "New" compensatory programs designed to overcome erroneous language deficiences have often been traditional approaches dressed up with new materials. These programs generally met with failure. Proponents of the deficit model support the verbal deprivation theory. The low income child's speech is described as inarticulate, monosyllabic, short utterances, etc. Such notions have led educators and school psychologists to conclude erroneously that such children are "language limited," "slow," or "non-verbal."

Linguists, in virtual agreement that children from poor families speak a different rather than deficient language, refute the verbal deprivation theory (Baratz & Shuy, 1969; Labov, 1972). Olsen (1971) has suggested that conditions at school make poor children appear to be nonverbal, silent, and unresponsive. Ryan (1976) has explained how being comfortable in both surroundings and/or word usage affects verbalization. Burling (1973) suggests that no linguistic criteria (i.e., poor auditory discrimination, careless articulation, vocabulary, etc.) can be found by which one dialect of English can be judged more conducive to logical thought or sound cognition than another.

Another controversy focuses on how the learner is affected by attempts to alter his/her language system. Several points of view are offered. One view suggests that due to the highly personal nature of language, educators should not attempt to alter language patterns. Proponents of this view fear that teaching SU may embarrass or anger the student, or that it may have a negative effect on his/her conception of self. Others argue that it is best to leave it alone and accept it the same way as one accepts differences in skin color--i.e., with resignation.

Proponents of still another view assert that the student must speak "correctly." They propose expending much time and energy attempting to correct NSU. Corrections of this sort are generally done on the spot, immediately following the spoken "error." Again, educators who persist with these methods do not understand language acquisition. Such procedures generally succeed only in frustrating both teachers and students. Students either continue to speak NSE or resist responding at all.

Additional Controversies

In addition to the controversies regarding origins of NSE, the deficient vs. different theories, and the effects of teaching SE to NSE speakers, the topic of nonstandard speech is highly controversial. It is often a sensitive and emotional issue among those who speak or once spoke NSE themselves. This is particularly true in the Black community. Much of the controversy stems from the fact that most Blacks, like most whites, do not understand what NSE is. Being reared and educated in a society that has denigrated Black skin and devalued Black language, Blacks themselves have little knowledge of their linguistic history.

Within the Black community, persons speak differing degrees of standard and nonstandard English. Those reared in predominately white middle-class, communities may speak SE that is indistinguishable from their white counterparts. Numerous other Blacks who speak SE English were reared in segregated surroundings. They often have had to struggle to conceal the NS signs and can become contemptuous of the NS patterns spoken by Blacks who have not acquired SU (Burling, 1973). Blacks who have grown up bidialectal may be comfortable using either SE or NSE. Others have acquired SU and may choose to maintain or drop their NS patterns. A final group of Blacks--and probably the largest--are those whose speech patterns are predominantly NS.

With such diversity within the Black community, there are also several conflicting views surrounding Black English. Some argue that there is no Black English; they feel that Blacks who "talk that way" are uneducated, dumb, "jive," or just don't care.

In recent years, several Black scholars have attempted to establish and document the facts relevant to Black English. Sharing a common view that there is in fact a Black language behavior, they created the term "Ebonics" to describe it. Deriving its form from ebony (Black) and phonics (sound and the study of sound), Ebonics refers to the study of the language of Black people in all its cultural uniqueness. Ebonics is defined as "the linguistic and paralinguistic features which on a concentric continuum represent the communicative competence of the West African, Caribbean, and United States slave descendant of African origin." Ebonics also includes the various idioms, patois, argots, ideolects, and social dialects of Black people (Williams, 1975).

Some of the scholarly research indicates that there are some language patterns characterized as Black English that are also found in the language patterns of whites. Furthermore, the manner of speaking often attributed to Blacks as Black NSE is really the regional English spoken by both Blacks and whites in the South. (Williamson, 1975; Taylor, 1975). While it is important to note similarities as well as differences, the differences must be specified. To attempt to hide or ignore these means that children who speak NSE will remain handicapped--academically, socially, vocationally, and economically. Thus, NS differences must be identified and articulated so that curricular programming can be designed and implemented to teach SU.

Taylor's study (1975) of Black parents' perspectives on Black English found that an overwhelming percentage of the parents interviewed saw the teaching of SE as an important responsibility of the school. They also considered SE as one of the prerequisites for upward social and economic mobility.

Some persons counter that NSE speakers should maintain only their own language system as a matter of cultural pride. Williams (1975) cogently argues against this view:

> I have yet to meet an advocate of Black English for instruction or cultural pride who did not have at his command a speech that was standard enough for him to move with ease within educational and professional circles. (p. 58)

EDUCATIONAL IMPLICATIONS OF NONSTANDARD USAGE

Children reared in homes where NSE is spoken are generally unaware that their speech is different until they enter school. Although NSE is a functional language at home and in their community, it is dysfunctional at school. When students enter school, they encounter a cultural conflict. The new environment no longer allows them to be themselves. Because NSE is unacceptable in the classroom, the children often find themelves and their language belittled: this contributes to a negative self-concept.

Such negative self-concepts are often accompanied by student behaviors of indifferent or hostile communication, or reticence. These behaviors tend to reinforce the teachers' negative attitudes toward such students and their so-called language deficiences. A cycle is operationalized: Negative teacher attitudes yield lower student performance, which yields reinforced negative teacher expectations which yields repeated student failure, etc.

The negative attitudes of teachers toward the language of NS speakers are frequently reinforced and confirmed in the literature that views NSE as deficient. This literature equates differences with inferiority. Frequently the printed page either reinforces preconceived ideas or creates negative attitudes because we tend to believe "authorities" (Covington, 1975).

Unless teachers are exposed to counter arguments, their negative attitudes may have a negative impact upon students' achievement. Teachers need to understand NSE, so that low student performance does not become a pattern. Since language is both the receptive and expressive mode of communication, the totality of what students learn must be filtered through their language system. Therefore, a tool as vital for learning as language should not be deprecated.

If negative attitudes toward NSE are not eradicated, the cycle of failure will be repeated from grade to grade. This pattern frequently results in the student being labeled as language limited, verbally deprived, slow, etc. Consequently, he/she is tracked into low ability groups--usually to remain hopelessly trapped there.

The testing of NSE speakers generally substantiates the teachers' claims. The test score, serving as documented proof, is allowed to assume an omnipotent control over a student's life. Educators should recognize that dialect diversity influences test scores. Wolfram and Christian (1975) found that differential scores may reflect bias in test materials rather than differences in capabilities between different social and cultural groups in America. For example, Williams and Rivers (1975) investigated the differential effects of test instruction written in familiar vs. standard language on the performance of Black children. Research findings suggested that language bias played a significant role in reducing scores of Black children on the Boehm standardized test. Yet educators hold tenaciously to the acceptance of test scores and only infrequently interpret the scores in light of cultural differences.

One further educational implication is relevant to NSU; it centers around instruction in reading and writing. For reading instruction, educators need to be aware of processes that often occur as NS speakers read. Students may impose their NS language on the standard language of the text, and/or translate SE reading material into their own language. Being aware of these occurences, the teacher can distinguish between actual reading errors and imposition of NSE on the SE of reading materials.

Because NSU differs from SU in phonology, grammar, syntax, and vocabulary, a variety of alternatives have been proposed to assist NS speakers (Baratz & Shuy, 1969; Johnson, 1970; Labov, 1972; Wolfram & Christian 1975). Some of the alternatives offered by Wolfram and Christian involve the following: teaching SE before any reading instruction begins; allowing NSE speakers to read in their own dialect; using "dialect-fair" or "dialect-free" materials (only standard forms that are a part of the dialect are included); and using dialect readers for beginning materials. There are advantages and disadvantages to each method.

The problems that occur in reading also tend to be reflected in the development of SU writing skills. Problems focus primarily on grammar, syntax, and phonology. NS phonology affects spelling. Teachers' red penciling of such seeming errors is akin to the on-the-spot corrections made for oral language. Neither takes into account the systematic interference of one language system (NS) with acquisition of another (SE).

Based upon the foregoing portions of the paper, the educational implications that derive from the inability to speak SE seem obvious. Summarily, NSE negatively affects academic performance, which denies educational equity, hence limits occupational mobility, and thus adversely affects economic stability, which results in low social status. Such individuals are powerless.

Perhaps Proefriedt (1974) in his observations on reasons for teaching SE to Black and Spanish-speaking students, sums it up best. He says:

> The reason...is simply that there are more people with more power and money in our society who speak something close to standard English than there are people who speak Spanish or some nonstandard English dialect. What constitutes standard English has nothing to do with morality or aesthetics; it has everything to do with power. Historically, the exercise of that power has been less than gracious. (p. 70)

RECOMMENDATIONS FOR TEACHING STANDARD ENGLISH

Objectives for Educators and Learners

While the language arts/English teacher may be responsible for the formal teaching of SU, all teachers must be prepared to provide both the vicarious and real experiences necessary to make bidialectal education an integral part of the school curriculum. To focus more clearly upon what educators and learners should know and be able to do, the objectives outlined in Tables 1 and 2 are presented in behavioral terms.

Teachers and other educators of NS speaking youth should acquire the knowledge, skills, and attitudes outlined in Table 1. The objectives for educators can be obtained through preservice, inservice, and/or graduate education. Knowledgeable individuals and a variety of multimedia materials can provide valuable assistance to educators in this area.

Accurate and sufficient knowledge are essential to the acquisition of appropriate skills for teaching SU. Therefore, adequate time must be devoted to the knowledge component before attempts are made to design curriculum and to implement bidialectal education programs.

The process of developing and refining skills necessary for effective bidialectal education will require continuous evaluation and re-evaluation. In addition, on-going inservice and support services for classroom teachers are crucial to the success of bidialectal programs. Collaborative efforts of teacher training institutions, public school administrators, and classroom teachers are essential in this process.

Developing and/or changing attitudes are likely the most difficult of the program objectives to attain. Some educators have asserted that skills development and changes in teaching behaviors are prerequiste to attitudinal changes. It is difficult to assess in what order development and/or changes may occur relative to bidialectal education. However, without

KNOWLEDGE	SKILLS	ATTITUDES
1. Define the concept of educational equity. 2. Examine individually and in a group their own perceptions and feelings about cultural diversity. 3. Determine how those perceptions and feelings were formed. 4. Explore the literature on cultural pluralism and multicultural education. 5. Become knowledgeable about the cultural background of the youth whom they teach. 6. Survey the literature on language-learning. 7. Become knowledgeable about NSE and the concept of bidialectal education. 8. Determine the educational implications that derive from cultural and language diversity relative to the youth whom they teach. 9. Redefine the concept of educational equity relative to the youth whom they teach, in light of the knowledge from #1-8. 10. Reexamine and list their perceptions and feelings about cultural and language diversity in light of the knowledge gained through #1-8. 1. Explore methods to assess students' SU needs. 2. Acquire knowledge of appropriate methods and materials to teach SU. 3. Explore criteria for evaluation of methods and materials and outcomes relative to bidialectal education.	1. Discuss and list the educational implications that derive from cultural differences. 2. Discuss and list the misconceptions and controversial issues surrounding NSE. 3. Discuss and list the educational implications that derive from NSE. 4. Discuss and list the relationship of bidialectal education to educational equity. 5. Produce a written philosophy on the concept of educational equity in light of #1-4. 6. Design and/or redesign curriculum for bidialectal education. 7. Discuss and list effective and appropriate methods and materials for bidialectal education. 8. Devise appropriate methods and materials for diagnosis of NS patterns. 9. Devise appropriate evaluative methods and materials. 10. Demonstrate effective and appropriate skills for teaching SU. 11. Demonstrate the ability to evaluate instruction based on evaluative methods and materials.	1. Demonstrate commitment to the concepts of cultural pluralism and educational equity. 2. Demonstrate attitudes conducive to second language-learning relative to teaching SU to NS speakers. 3. Demonstrate respect for all students regardless of cultural and/or linguistic background. 4. Recognize that their culture, language, and lives are enriched through their contact with culturally and/or linguistically diverse students. 5. Demonstrate appreciation to their students for such enrichment.

TABLE 1

Objectives for Educators

accurate knowledge, attitudinal changes are unlikely; and without appropriate skills to produce the desired results for learners, such changes are even more unlikely. Therefore, meticulous attention must be given to knowledge and skill building in order to facilitate a second language-learning attitudinal environment. The success of bidialectal programs is dependent upon such an environment.

Many educational programs that are otherwise carefully planned exclude one of the most important factors in programming--the learner. Because of the complexity of the NSE teaching-learning process, careful attention must be given to learner objectives. Because of the differences in age and maturity levels, it may be necessary to adapt portions of the objectives listed in Table 2 to suit learner levels. Through teacher-directed discussion, a variety of oral and written activities, and multimedia materials, teachers can help students reach these objectives.

Curricular Programming

Linguists and English teachers may view all linguistic elements (i.e.,grammar, phonology, syntax, and vocabulary) of NSE as important in terms of comprehension and necessary for instruction in SE. However, we suggest that the initial focus be narrowed to grammar and specified elements of phonology (i.e.,voiced "th" in the initial position and "th" in the medial and final positions). This narrowing of focus is based on pragmatic considerations. Because of the multiplicity of linguistic elements involved in teaching SU, programmers and teachers do not know where to begin, what should receive emphasis, how fast or slowly to proceed, etc.

Initial focus on grammar and specified phonology is suggested, because NS grammar and the specified phonology are more "offensive" to the SE speaking powers that be than NS vocabulary, syntax, and other phonology. For example, in NSE, "We were eating *po'k* chops" is generally more acceptable than "We *was eating* pork chops." In the former statement, the phonology is NS or perhaps regional (po'k) while in the latter, the grammar is NS (was eating). Similarly, "They were toting the box" (NS or regional vocabulary) tends to be less offensive than "*Dey was* carrying da box" (NS grammar and specified phonology).

KNOWLEDGE	SKILLS	ATTITUDES
1. Determine individually and then as a group one's feelings about education and learning.	1. Express their feelings about school and learning, including language.	1. Demonstrate pride in their own culture and language.
2. Determine how/why they have those feelings.	2. Distinguish between the sounds of specified foreign languages.	2. Demonstrate respect for the culture and language of others.
3. Become aware of how language is learned.	3. Distinguish between dialects of the same language.	3. Demonstrate a willingness to become bidialectal.
4. Become knowledgeable about foreign language learning.	4. Distinguish between standard and NS phonology.	4. Demonstrate willingness to use SE and NSE in appropriate situations.
5. Become aware of regional, domestic, and foreign dialects of the same language.	5. Indicate differences in standard and NS grammar.	
6. Become aware of the concept of interference in learning a foreign language and in learning another dialect of the same language.	6. Reproduce standard grammar/phonology/vocabulary/syntax.	
7. Become knowledgeable about the concept of bidialectal education, including the concept of appropriateness.	7. Give examples related to the concept of appropriateness for standard and NSE.	
8. Become knowledgeable about the structure of standards and NSE.	8. Use SE in vicarious and/or real situations.	

TABLE 2

Objectives for Nonstandard
English Speaking Students

We are not suggesting that other SE elements should not be taught. Indeed, they must be taught. We are suggesting that initial emphasis be placed on grammar and specified phonological elements. Other elements should receive added emphasis as students become more proficient in the former.

Adaptation of Methodology

Some adaptation in foreign language methodology is necessary when teaching SE to native English speakers. Adaptation is required because native English speakers encounter some problems which foreign language speakers do not.

First, NSE speakers are learning another system of the same language, i.e., the same words but with different rules of grammar. Interference between the two dialects is much greater than between two different languages. Consequently, students often are unable to hear the difference between the standard item being presented and the corresponding NS item in their speech. Contrast drills provide such practice in both phonology and grammar. Therefore, these drills become more crucial, at least in early practice, than repetition drills. Initial emphasis on contrast drills rather than repetition drills represents an adaptation of foreign language methodology.

A second problem faced by NSE speakers centers around an integral part of bidialectal education--the concept of appropriateness. This concept presents few problems for foreign speaking students. For example, though Spanish-speaking children may experience difficulty in SE (and standard and NS Spanish) because of interference, they know when they are speaking Spanish and when they are speaking English. However, NS speaking students are often unaware of when they are using SE and when they are using NSE, even though they may know when each is appropriate. Again, more attention must be given to contrast practice than to simply repeating standard sounds and sentences.

Motivation presents a third problem. An individual who is learning another language has some built-in motivation: he/she will be able to speak another language. For those learning a different way to say the same words, such motivation may be absent. Therefore, teachers must make an extraordinary effort to develop a variety of interesting, relevant, and flowing (as opposed to stagnant) activities.

Finally, application of SU generally presents more problems for NSE speakers than for foreign students learning English. These students learn English for use in the many situations where English is spoken. NS speakers may rarely have an opportunity to use SE outside of school. It is imperative, then, that many real as well as vicarious experiences be provided within the school setting for the use of SE. Such experiences include puppetry, choral speaking, picture reading, and other relevant vocabulary building activities at the primary level. At the intermediate and secondary levels, activities can include listening and discrimination exercises, oral practice drills, role playing dramatizations, debate, orations, and participatory ceremonies--e.g., toasting and roasting ceremonies.

BIDIALECTAL EDUCATION IN TEACHER EDUCATION

The authors submit that instruction in bidialectal education must become an integral part of teacher education at all levels if educational equity is to become a reality. The following are suggestions for various levels and programs often offered by teacher education institutions.

Undergraduate Programs

Existing courses in elementary education such as communication arts, language arts, and reading should logically encompass appropriate content for bidialectal education. Similarly, courses for secondary education such as English, speech, and ethnic studies should include such content. Courses in methodology can also contain a segment on bidialectal education. Corresponding courses in special education are appropriate for instruction in teaching SE.

In addition, there is a need for the creation of new and separate required courses.

Post-Baccalaureate Programs

The authors submit that instruction in bidialectal education should be required of all graduate education students. Not only classroom teachers benefit from instruction, but also administrators, counselors, supervisors, curriculum specialists, and school psychologists. All are crucial in the educational process and must be knowledgeable about NSE and the ensuing educational implications.

Content on bidialectal education should be a part of core courses or constitute a separate core course. Other curricular offerings in which such instruction can be integrated include seminars or courses with emphasis on language or communication arts, reading, English, and speech.

University Staff Development Programs

We submit that, as in all areas of education, "teachers of teachers must first be taught." The NCATE standards speak to the need for university staff development programs. We assert that such programs must assuredly include knowledge, skills, and attitudes essential to bidialectal education.

Inservice Education

Inservice should be provided for total staff in local schools, including both the professional and nonprofessional personnel. Since all staff members communicate with and influence students in various ways, all should become knowledgeable about NSE as well as models of standard speech. Workshops conducted by knowledgeable higher education faculty could have a positive effect on the school staff and, ultimately, on students. School board members as well as central office personnel and building administrators should participate in staff development programs.

Human Services

Finally, since societal changes have indicated the need for human service professionals in nonschool settings, teacher education programs have begun to acknowledge the need to prepare educators for positions in other than school environments. Human service personnel must become knowledgeable about the concept of bidialectal education. Limitations that derive from NSE extend beyond the schools and pervade all human encounters.

CONCLUSION

The misconceptions and controversy surrounding NSE will no doubt continue for years to come. Meanwhile, millions of NSE speaking youth will continue to be undereducated or miseducated. For educators who wish to help complete the process of educational equity for these millions of youth, a place to begin has been suggested.

Becoming bidialectal offers students a best of both worlds existence. Bidialectal students would be able to retain the functional language, which allows full participation in their own culture. At the same time, they will be gaining a language necessary to participate more fully in the culture of the mainstream. Without such mainstream participation, financial gains are less available, which often negatively affects the richness of the subculture.

Thus, it is incumbent upon teachers, administrators, teacher organizations, parents, and the community to exert their efforts towards bidialectal education. Bidialectal education must become as much a part of the schools' curricula as reading, writing, and arithmetic.

GLOSSARY

The following definitions are those of the authors. Linguistic and/or other definitions of the same terms may differ from those listed below. However, the terms as defined, best convey the intended meanings of the authors.

APPALACHIAN ENGLISH (AE) refers to the grammatical, phonological, and syntactical features and the vocabulary found to characterize the speech of disproportionate numbers of individuals in or from the geographic area of the Appalachian Mountains.

BLACK ENGLISH (BE) refers to the grammatical, phonological, and syntactical features and the vocabulary found to characterize the speech of disproportionate numbers of Black Americans.

GRAMMATICAL is the adjectival form of GRAMMAR and refers to the various parts of speech and their relationship and use in spoke and written language. (SE: He has ten cents; NSE: He have ten cent.).

NONSTANDARD ENGLISH (NSE) and NONSTANDARD USAGE (NSU) refer to systematic deviations from standard English/usage as characterized by the spoken and/or written language of disproportionate numbers of native English-speaking cultural groups. NSE and NSU are used synonomously throughout the paper.

PHONOLOGICAL is the adjectival form of PHONOLOGY and refers to the sound system of a language, including how individual words are pronounced. (SE: these, them, that; NSE: dese, dem, dat, or 'ese, 'em, 'at.)

SLANG refers to devised vocabulary (words and/or phrases) substituted for standard/mainstream vocabulary. Such vocabulary is used and understood by a particular group of individuals. (Slang: bad threads; Mainstream vocabulary: beautiful clothes.) Slang is subject to continual change, although some words/phrases that signify concepts important to the group may remain constant.

Some observations regarding slang, particularly Black slang, are in order. First, as slang words/phrases are picked up and used by the dominant society, they tend to be dropped or used less by the group that originated them. Further, society tends to misuse and/or overuse such terms. Misuse distorts their original meaning and overuse tends to lessen their impact or effectiveness of use. For example, a cigarette company recently advertised its product as "having it all together." An *object* cannot *have* it all together. Individuals can cause it to *be* together, or it could be described as a "together cigarette." However, the object *itself* cannot be described as having it together.

Second, slang, while it may be an integral part of individuals' speech (e.g., teens and young adults), must not be confused with colloquial speech or with the regional vocabulary of a particular racial/ethnic/cultural group.

Finally, slang (as well as NSE) is often referred to as "street talk" by the dominant society. To many Black adults slang is merely "jive," "hip," foolish," or "silly" talk. To them, street talk is "nasty talk" (profanity).

STANDARD ENGLISH and STANDARD USAGE refer to the English/usage taught in schools with respect to grammar, phonology, syntax, and vocabulary. The terms are used synonomously throughout the paper.

SYNTACTICAL is the adjectival form of SYNTAX and refers to word order or arrangement of words in phrases/sentences. (SE: I asked if I could go with them; NSE: I asked could I go with them.)

VOCABULARY refers to words (either individual or collective) commonly used and understood by a considerable community. (SE: carry; NSE: tote, bring. SE: very ill; NSE: low sick.)

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Chapter 7

PERSONAL CULTURAL ORIENTATIONS AND EDUCATIONAL PRACTICES

Edna Mitchell
Marilyn Watson

Although pluralism has been a continuous, strong theme in this nation, differences have caused us to feel uncomfortable and threatened. We have tried to be "color-blind" and "dialect deaf" because we have not known how to welcome, respect, and appreciate the variations among people. Therefore, it is essential that educational policies and practices become multicultural. This will accomplish two things: Ensure that each child has an equal opportunity to succeed and foster among us a respect for the diversity that exists in this country.

CAUSES OF SCHOOL FAILURE: A THEORETICAL OVERVIEW

Traditionally, the American educational system has required culturally different students to rapidly assimilate the dominant culture and language. Through this process, students began to see their people, language, culture, and even themselves as undesirable. Education as we have known it has not operated as the great equalizer (Katz, 1975). Many aspects of academic and social failure of youth have been studied, and the blame has been placed at several sources. Three major deficit models focus on weaknesses rather than strengths: the genetic deficit model, the cultural deficit model, and the ecological deficit model. At first, major explanations of the differential school achievement of the poor and some minorities placed the blame on the child. Later explanations blamed the parents and sometimes the teachers. Finally the total environment created by society was blamed. None of these models examined possible interactions of these variables with educational programs.

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Supporters of the genetic deficit model argue that special educational programs are needed to train the genetically different for separate roles in society (Jensen, 1972). Supporters of the cultural deficit model argue that special educational programs are needed to offset the negative effects of a student's family and culture. Early programs to expose minority children to middle-class culture and to teach minority parents more effective interaction skills have been proposed to offset cultural deficit.

On the other hand, supporters of the ecological deficit model argue that the school performance of minority children can be significantly altered only by changing the unfair and oppressive nature of society. Ecological factors such as inferior housing, poverty, and reduced educational opportunities are identified as the most important factors determining poor educational performance (Ogbu, 1978). In this model it is believed that most minorities experience a clash between family and school socialization patterns. However, some minorities succeed academically (e.g., "autonomous minorities" such as Jews and Mormons, and "immigrant minorities" such as Chinese and Japanese). Ogbu concluded from this that culture clash is not the cause of school failure for minorities. Rather, he believes the cause is in ecological factors which differentiate the "caste-like" minorities (Blacks and Mexican Americans) from the autonomous and immigrant minorities.

Ogbu's study of schooling in a low income, ethnically heterogenous neighborhood identified ecological factors as important in determining school achievement. But his dismissal of culture clash as an important cause of school failure seems premature, even though some minority students succeed academically. School success or failure may depend on the nature, the subtlety, and the complexity of the culture clash. An examination of two groups identified as academically successful by Ogbu will help clarify this issue.

Although Japanese Americans have experienced a cultural variance between home and school, a congruence of values and behaviors have facilitated success in school. DeVos (1975) explained that success as follows:

> Immigrant Japanese parents and the Japanese-American community emphasized values of conformity, respect for authority, and the importance of academic education that converged with the values and expectations of United States school personnel. This facilitated the academic success of Japanese-American students and influenced teachers to attribute positive social identities to them. (DeVos, 1975, p. 36)

Jewish children, particularly thirty to fifty years ago, also experienced severe disjuncture between home and school values and procedures. However, in Jewish culture the respect for learning, independent and analytical reasoning, and the importance of scholarship and personal achievement promoted success in the American educational system. These two cases suggest that one needs to know the nature of the cultural confrontation between school and home to determine whether culture clash may affect a student's educational performance.

Although numerous ecological factors affect a student's successful performance in school, many factors are beyond the direct control of educators. Poverty, substandard housing, and limited occupational opportunities are underlying social problems that the schools cannot solve. Educators must concentrate on the factors they can control. This chapter elaborates on one of these factors: the socialization patterns of schools that are dysfunctional with those of some families and minority cultures. It is our thesis that school programs can be devised for students who have been socialized in ways that often clash with the practices of schools. In the past, educational programs for culturally different students attempted to achieve equal opportunity by making all students alike. We propose a model of unequal or different educational programs designed to fit rather than clash with unequal or different family socialization patterns. In order to design such programs we need to know the family and cultural socialization patterns of cultural groups.

THE ROLE OF THE FAMILY IN ESTABLISHING LEARNING MODES

Aspects of learning culturally transmitted through acculturation and socialization take shape during the first few days of a newborn's life. The parents' handling of the infant, responses to the child, and expectations for behavior in early childhood shape the individual's style of learning. Learning is transgenerational and must be viewed as an aspect of the cultural milieu. Unfortunately, the content and method of education within the family and primary group are often substantially different from that of formal schooling. This difference may create serious conflicts in values resulting in alienation of the child from the school and from the child's own culture (Mitchell, 1976; Leichter, 1977).

Children learn to interpret and evaluate their own experiences through the frames of reference used by those around them. When they are confronted with disparate frames of reference in their homes and in school, severe disjunction between the two may hamper their successful adaptation to the school context. In the United States this is a problem for many children of non-Anglo and non-middle-class backgrounds.

Until recently approaches to this dilemma have focused on deficiences within the family or the home environment. Some psychologists have suggested that "deprived" homes provide "inadequate sensory stimulation" (Hunt, 1972). However, other researchers have found that there is stimulation in the lower-class home, but it is not clear or distinctive to the child (Kagan, 1968). Another group of researchers has found that there is too much stimulation in the lower-class family. The bombardment of undifferentiated stimuli creates an environment in which the young child learns inattention rather than attention (Deutsch, Katz, and Jensen, 1968).

This area of study is complicated by ethnic group stereotypes, which result in the establishment of firmly entrenched myths about families. Moynihan (1965) has perpetuated one of these myths--the notion of the instability and disorganization of the poor, Black family. This particular myth is generally accepted by educators as an explanation for failure in school, but it has not been substantiated by research. Evidence from many studies refutes this widely accepted view of non-Anglo, non-middle-class families. (Valentine and Valentine, 1975; Billingsley, 1973, 1968; Hill, 1971; Kunkel and Kennard, 1971; Murray, 1970; McAdoo, 1978; and Young, 1970).

Our "educated" perspective of child rearing is ethnocentric. We are often not aware that most children, now as in the past, have lived in cultures far different from that of middle-class America. Teachers are not equipped with an adequate cross-cultural perspective to help them understand that certain characteristics valued by middle-class standards are not universally valued. These include our focus on cognitive rather than affective or social development; and the emphasis on self-reliance, self-confidence, and independence at the expense of interdependence, cooperation, and concern for the common good of the group.

Every culture has a formula for parental behavior that is relatively stable over time. If we are to educate children in our culturally pluralistic society without disrupting their ties to their families and cultures, we must understand how the family educates. As educators, we need to know more about the styles of learning valued within the family setting. We need to design modes of teaching and learning within schools that will not violate the learning principles that permeate family life.

The major dimensions to be examined in "learning within the family" are those in which misunderstanding in the school most frequently arises: (1) the role of the individual versus the group, or competition versus cooperation; (2) modes of verbal interaction and the culturally specific rules for talking to others; (3) physical communication, its uses and characteristics; (4) written versus aural communication; and (5) orientation toward time.

Cooperation and Competition

In the American public school, children are motivated through a competitive structure. They are encouraged to "do their own work," and to compete in situations modeled after television shows or competitive sports. Often girls compete against boys, one group of students is pitted against another, or the individual--with a sense of personal isolation-- competes against the total group. While competition does permeate much of our society, it contradicts the behavior approved by many families in American subcultures. Noncompetitive behavior is emphasized in these families. Many studies have shown that children from rural or low socioeconomic levels tend to be more cooperative than those from middle-class families. A reversal of the Anglo view of competition is frequently found in Black families where competition and individual excellence are encouraged in play situations, but cooperation is encouraged in work (Bennett, 1979).

Verbal Interaction

Adult-child verbal interaction also varies according to the subculture. Middle class children learn to expect adult questioning. Young Jewish children growing up in New York City are continually encouraged to ask questions about what is being taught while it is being taught. They learn to question and discuss, and even to show proper attention by interrupting an explanation with a question (Longstreet, 1978). On the other hand, many Black children interpret the question-answer elicitation as hostile because it occurs most frequently at home when the adult is angry with the child (Bennett, 1979). Student verbal behavior in the classroom cannot be understood apart from the culture of the home.

The myth that low income families--particularly Blacks--have limited language competence has been debunked (Labov, 1973). Black children from lower socioeconomic levels are continually immersed in verbal stimulation. However, questioning is not used as a mode of friendly interaction within the family as in the

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Jewish family. In fact, adult-child verbal interaction is found to be less than peer verbal interaction in Black communities. For instance, Ward (1971) found that children and adults in a rural Black community near New Orleans did not converse. Although adults gave directives to children, the bulk of the children's verbal activity was with the community of peers, caretakers, and charges. In classrooms these children also tended to be verbally unresponsive to teachers.

Boggs (1972) found a similar pattern in another culture. Hawaiian children would not respond individually to direct questions from an adult, nor would they ask questions of an adult when interacting in a one-to-one situation. They were quite verbal, however, in exchanges with peers, in collective interaction with adults, and in spontaneous (self-initiated) remarks directed to the teacher. In a school situation Anglo teachers were unsuccessful in imposing their own structures of participation on students. Hawaiian and Hawaiian-oriented teachers, though, were able to coordinate their instructional strategies with student patterns of verbal interaction. This was accomplished largely by avoiding direct questioning of individuals and allowing the childen to relate to adults as a group. This is consistent with the reports of Young (1970) on Black verbal interaction, and of Dumont (1972) on Native American classroom responses.

Physical Communication

Two nonverbal systems of communication have been studied systematically: body movement (kinesics), and use of space (proxemics). In kinesic communication, messages are conveyed visually through facial expressions, gestures, and postures. Although some elements of kinesic behavior appear to be grounded in the autonomic nervous system and to be common to all humans, there are also cross-cultural variations in kinesic reactions and patterns. Facial characteristics, head movements, and gestures carry culturally defined messages. For example, a Japanese will typically smile when conveying tragic news, while Anglo-Americans will avoid smiling under the same circumstance (Birdwhistell, 1970).

Touching, eye contact, loudness of voices, the orientation in space of people's bodies to one another and at distances appropriate to maintain are all culturally determined forms of proxemic communication. Edward Hall (1966), the pioneer in this field, has shown that proxemic patterns pervade cultural systems so thoroughly that architecture, design and placement of furnishings, attitudes toward nature, and even styles of art also are affected by them.

Each of us defines our personal space--the distance we prefer to maintain from nonintimates during interaction. When these territorial zones are invaded, we are likely to respond with anxiety, anger, or withdrawal. In large measure, personal space is culturally patterned, although personality also seems to determine the arrangement of interpersonal space. Interpersonal touching, such as handshakes, holding any part of the arm, or slapping/patting on the back may be interpreted in different ways by different cultural groups. Thus, student behavior in the classroom, verbal and nonverbal, cannot be understood apart from the family training system that established the early communication patterns.

Written Versus Aural Communicaion

Although mainstream culture and schooling emphasizes learning through the written word, many cultures have an oral tradition. In oral language, words have tremendous power and are often used as devices to establish dominance. The style of delivery may be as important as the words used. Within an oral tradition, words are used for their power and performance qualities rather than always for their literal meanings.

Orientation Toward Time

One of the values of the middle-class Anglo school is the special orientation toward time--using it, saving it, and focusing on the future. Spanish-speakers and Native Americans are described as having a "present time orientation" rather than a "future time orientation." Time is seen as a continuum; each day is lived as it comes with no strong concern about tomorrow; patience rather than action is stressed. A lack of concern for time schedules is one behavorial outcome of this cultural orientation.

Although this is often labeled as a present time orientation, Liebow (1967) suggests that it may just be a different way of viewing the future:

> What appears as a present-time orientation to the outide observer is, to the man experiencing it, as much as future orientation as that of his middle-class counterpart. The

> difference between the two lies not so much in their different orientations to time as in their different orientation to future time or more specifically, to their different futures. As for the future, the young street-corner man has a fairly good picture of it...It is a future in which everything is uncertain except the ultimate destruction of his hopes and the eventual realization of his fears. The most he can reasonably look forward to is that these things do not come too soon. (Liebow, 1967, pp. 64-68)

Liebow was describing men on the street corner of an inner city slum. However, time orientation for Native Americans and Hispanic Americans does not derive from desperation and futility or from frustration with the dominant culture; it has roots in traditional ways of life. LeShan (1952) found that time orientation varies systemically with social class, but no one has demonstrated that cultural differences in the concept of time actually affect or impede intellectual growth. It may be shown that a preoccupation with doing things on time and our rush toward the future are values hazardous to human health. Nevertheless, these values are conveyed through the schools.

INDIVIDUAL LEARNING STYLES

There is some ambiguity and confusion surrounding the term "learning style"-- a term sometimes used synonymously with cognitive style. We will be using the definitions and categories developed under the "cognitive style" research of Kagan, Moss, and Sigel (1963), Witkin and his associates (1967), Ramirez and Castaneda (1974), and especially the work of Cohen (1971). Other work in this area is as yet, embryonic and imprecise, therefore not useful to this discussion.

It is often difficult to distinguish between individual and cultural characteristics in learning. Cross-cultural research indicates that certain logical operations are universal, but that usage of these basic operations differs cross-culturally. There is considerable evidence that early cognitive training within the family plays a critical part in establishing an individual's orientation in later learning. The differences found in cognitive styles seem to be shaped by the social and cultural contexts of learning rather than by genetic differences. Based on research among the Kpelle of Liberia and the subsequent comparative study of school children in the United States, Cole and his associates concluded that:

> Cultural differences in cognition reside more in the situations to which particular cognitive processes are applied than in the existence of a process in one cultural group and its absence in another. (Cole, et al., 1971, p. 233)

This may be equally true of cognitive style.

Evidence about schooling in this country indicates that an analytic approach to learning is promoted and valued. Students are trained to use this approach for a wide range of circumstances. At the same time, children who do not utilize the analytic style are less likely to succeed in school tasks.

Cross-cultural studies of the use of systems of logic indicate that westerners are prone to look for lineal relations. Sequences through time or space, such as one thing becoming another in a linear transition (growth from seed to plant, for example), tracing cause to effect, and relating means to ends seem natural in western perception. Persons from other cultures, however, are able to see the pattern and wholeness of each event. No connection is made with time, no direct line is drawn between cause and effect. Situations are seen as patterned wholes, as a unity, rather than as discrete parts connected in a direct line in time (Cole et al., 1971; Cole and Gay, 1972; Cole and Scribner, 1974; and Luria, 1977).

Three relatively distinct learning styles have been identified by pschologists Kagan, Moss, and Sigel (1963): analytic-descriptive, inferential-categorical, and relational. In the analytic style, learners isolate parts from the whole. They also abstract salient information from the stimulus field and separate the relevant from irrelevant parts. The relational cognitive style, in contrast, involves strategies that emphasize the holistic, pattern-sensitive processing mode. In this style, stimuli are treated only in terms of the contextual field in which they are embedded. Users of the analytic style are able to resist the distracting influence of immediate perceptual experience, while users of the relational style are less resistant to the influence of the contextual experience.

The psychological literature suggests that cognitive styles are either predetermined by the nature of the organism or the result of idiosyncratic early experiences that have developed into learning pathways (Cohen, 1971). Analytic and relational style learners have quite different characteristics with respect to attention span, preference in reading material, friendship styles, and even language style (Bernstein, 1964).

Kagan, Moss, and Sigel found each conceptual style to be associated with either of two orientations: egocentric or stimulus-centered. Egocentric orientation involves the tendency to classify concepts in terms of personal, affective considerations. Stimulus-centered orientation involves the tendency to classify concepts in terms of aspects of the stimulus itself. Kagan and his associates have implied in their research that the analytic style, or field independence, is superior developmentally to field sensitive, or relational cognitive style. They also have implied that the two processes appear to be interdependent, although one may be dominant in a given individual's cognitive repertoire.

Cohen and her associates (1971) argue that these polar styles are mutually incompatible, rather than merely preferentially used, in the learning of the school-age child. The egocentric orientation is specifically associated with relational style, and stimulus-centered with analytic style. They have isolated four general types of cognitive style: the two polar opposites of analytic and relational and two combination types of flexible and conflict-concrete. The combination types display some elements of both relational and analytical styles. Unlike other authors mentioned, Cohen emphasizes that all four cognitive styles allow for the acquisition of large bodies of information and the development of high levels of abstraction. The styles differ primarily in (1) the mode of abstraction used to process salient information from an event, and (2) the way in which this information is organized with respect to the individual and to the context as a whole.

Cognitive style is not considered to be an accurate predictor of learning capacity or intelligence, and can be altered through school experience. Since learning tasks in schools favor the analytic mode, children with that cognitive style have a higher rate of success on tasks requiring analytic skills. For example, Ramirez and Castaneda (1974) found that Chicano children were typically field sensitive and relational in cognitive style. Because teaching usually favors the analytical mode, many Chicano students face cultural disjunction in school. This contributes to learning difficulties in school and to the development of negative personal identities. In order to succeed in this learning situation, Chicano children must renounce many of the values taught in their homes and ethnic community.

In a study of learning styles among Native American children, Cazden and John (1971) found that learning in these cultures is more visual than verbal, learning is accomplished more by independent observation than by verbal communication. Within many Indian communities visual acuity and discrimination traditionally have been emphasized; interpersonal communication has involved the use of very subtle cues. In most schools, Indian children encounter inevitable cultural disjunction. Rohner (1965) describes this conflict for the Kwakiutl: " They typically learn by observation, manipulation and experimentation in their native setting, but...must learn by verbal instruction, reading and writing in the classroom." (Rohner, 1965, pp. 334-335)

Day-to-day participation in any social group shapes the method of thinking about self, things, and ideas, which are necessary components of group participation. Cohen has identified family interaction patterns that are related to cognitive style. She found polarities in family interaction and in friendship group organization, which she calls "shared-function" and "formal styles" of group organization. The relational style was found to be associated with shared-function socialization settings. The analytic style was more often associated with formal primary group participation. In shared function groups, critical functions such as leadership are periodically performed or widely shared by all members of the group.

Cohen also found that some people function in both analytic and relational modes. She hypothesized that some students had either selected or structured their friendship groups to conform to their conceptual styles. Students with mixed analytic and relational responses had had experience in both types of primary groups. The direction of movement was important in predicting future performance, considering that family impact had occurred earlier in time than that of the friendship group. A conflict pattern was created by the mixed styles group, and was found most often among girls. The interactive effects of the factors that shape cognitive style with those that shape socialization in the subgroup can produce different outcomes, which can be traced within a family or subgroup.

Teachers can learn to identify preferred modes of communication (both verbal and nonverbal), participation, and the dominant learning style of students. However, it is not enough for teachers just to recognize and plan for differences in learning styles. They must also understand the way in which a child has learned to relate to other children--the way in which a child functions within a group. Traditionally, schooling has occurred in an environment that primarily values the analytic mode of learning. Competition and individual achievement are promoted. This is often done at the expense of family and friends, destroying the foundations of a child's cognitive and affective life. Researchers and educators have assumed the relative superiority of analytic modes, while the features of other learning styles have remained largely unexamined.

EDUCATORS CAN BE THE LINK BETWEEN HOME AND SCHOOL

Cultures differ in their assumptions about human nature, motivation, and the function of education. Cultures that emphasize the malleability of children are likely to emphasize careful, deliberate instruction of the young, so that they will grow up to be respectable group members. Other cultures view children as distinct personalities at birth; children can be taught skills and knowledge but the personality cannot be shaped through education. Teaching procedures in these cultures will differ radically from each other. Children also learn to interpret and evaluate their own experiences through frames of reference used by those around them; they quickly acquire the prevailing attitudes toward learning, other learners, and teachers. When students are confronted with disparate frames of reference in their homes and in school, the discontinuity between the two may hamper their attempts to adapt successfully in the school context.

In the remainder of this paper we will describe some of the specific difficulties children from diverse cultural backgrounds experience in school. We will also examine the barriers teachers may have to overcome and the strategies they can use to foster cultural pluralism in the classroom.

Family Values and the School

Many minority families strongly believe in the value of education. Rosalie Wax (1967) found strong hopes about education among Blacks, Puerto Ricans, Sioux, and the urban poor. In a comparison of Sioux dropouts with dropouts from other cultural groups, she found that attitudes toward education were surprisingly similar. They all hoped that education would provide a better life for their children.

However, ethnic identity is being eroded. Conflict between generations within each cultural group is rapidly increasing as a result of social change, economic stress, and socialization through school and other agencies. For example, the increase of youth gangs in urban Chinatown (Huang, 1976; Rice, 1977) since 1965 is not so much a result of discontinuity between the cultures of home and school as it is a result of the immigration of new Chinese from Hong Kong. These newer Chinese represent a different culture. The newly arrived youth come quickly into conflict with both the youth and the older generation of Chinese Americans in the older ethnic communities.

Even in Chinese families who have been American for many generations there is a new uncertainty about coping with cultural changes. Parents are often ambivalent about how strongly to insist upon retention of traditional practices when their children seem determined to assimilate the customs of mainstream America.

New immigrants from Asia, especially the Vietnamese, provide another facet to an already complex picture of diversity in culture and language in the classroom. A common remark made by teachers about these children is "They are so sweet and so well behaved." Unfortunately, these teachers may not find it necessary to make adaptions to the classroom instruction in order to minimize the quiet clash of cultures they are unable to observe.

High fertility rates and lack of employment opportunities for the male heads of many Spanish-speaking households have placed these families under great stress. Furthermore, economic necessity, generational conflict, and a desire to prove their masculinity have led a disproportionate number of Mexican-American men to drop out of school and to enlist in the armed forces. This has increased the number of female heads of households causing a contradiction of values for the Mexican-American child. Students often experience generational and role conflict within the family. In the school they experience a lack of respect for their culture (e.g., Anglicized names, instruction rarely in Spanish, etc.). The development of a positive identity occurs within the peer group where the values of manliness and personal honor accepted in Chicano culture can be pursued.

In traditional Asian and Chicano cultures, women (particularly mother figures) are not strong centers of authority or models of identification for male students. When the authority figure in school is female, her behavior in managing a boisterous classroom seems inappropriate. The teacher's use of authority, use of the voice, application of strategies for classroom management, methods of conducting class discussion, and use of physical gestures and simple questioning techniques may be interpreted differently by children from various cultures.

The Teacher in the Culturally Diverse Classroom

The cultural identities of teachers, and the classroom roles they assume, are also important determiners of the style of classroom interaction. One role with which teachers frequently identify is that of semi-parent--usually the mother. Attitudes expressed toward students and sanctions applied to their behavior center on love, approval, acceptance, and the threat of their loss. Teachers with a middle-class orientation frequently use terms of endearment, tactile displays, and other parent-like expressions (Henry, 1959, 1963; Leacock, 1969). However, the discussion of the school as a conveyor of middle-class values does not negate the findings of Lortie (1976) regarding the lower-class origins of teachers. Talbert (1970) suggests that the style of some Black teachers--a harsh, nearly authoritarian stance that seems to express a lack of respect for students--may reflect the child-rearing practices of their mothers. Thus, for some children this teacher behavior is consistent with the role of the mother in the home.

Teachers from various ethnic or racial backgrounds have been reared in different social contexts and hold different expectations for students. Gottlieb (1964) found that white teachers tended to blame the children and their parents for educational problems while Black teachers blamed the physical environment. Persell (1977) reported four studies that found Black teachers to be somewhat more favorable than white teachers in their expectation toward all children.

In a study of teacher transfer and teacher attitude, Becker (1960) reported that some Chicago teachers chose to remain in a lower-class school until they could transfer to a more desirable middle-class school. When they had the opportunity to transfer, they no longer wished to move. These teachers had adjusted their style for teaching lower-class children and could not contemplate the radical changes necessary to teach middle-class children. For instance, they had learned to discipline children in ways objectionable to middle-class parents; they had also become accustomed to teaching standards too low for a middle-class school. These teachers had been so shaped by their responses to the school culture that they feared their teaching skills were not transferable and that new ones would be too difficult to learn. They felt they had no choice but to remain.

This decision is not unrealistic. The cultures of middle-class schools are usually quite different from those of the inner city; the styles of teaching may seem foreign to each other. Schools in upper middle-class suburbs are more likely to adopt open classrooms permitting greater student participation and direction of activities, less direct supervision and behavioral control, more electives, fewer rules, and more negotiation over those that do exist. In general, greater stress is placed on individual development and internalized standards of control. All those freedoms of choice are functional in preparing upper middle-class students for the relative freedom they will have in setting their work schedules in contrast with wage and hour arrangements or fixed schedules of lower-level, salaried workers. These youngsters are being socialized to be the "bosses," while those in the inner city schools are being prepared to be the workers or the intermittently employed. The former will learn to give the orders, the latter to follow them (Behn, 1974).

Many teachers type low income minority parents as uneducated, uncommitted to the value of schooling, and unconcerned with their children's academic success. However, Ogbu (1978) shows that this identification is based on inaccurate assumptions. Nevertheless, teachers and other school personnel label students and interpret their behavior based on these assumptions. Ogbu indicates that visible "involvement," such as working in the PTA and contacting the teacher is interpreted as an indication of interest and the "right" attitude. This, in turn, affects the teacher's perception of the child. Teachers who lack training in cultural differences often evaluate the manner and behavior of parents as well as students by middle-class Anglo standards. This results in teachers having limited and largely negative expectations for minority students.

Or educators may attempt to ignore cultural differences in an effort to avoid prejudice. Rist (1978) describes one school administration's policy of "color blindness" which actually denied the reality and validity of the differences in experience and perception of Black children being bused. These children became figuratively invisible as a result.

Perhaps the most obvious and blatant misunderstandings and labelings occur as a result of speech differences. There is evidence that speech cues are an important source used by teachers to predetemine a student's success in school. Williams (1970) and Shamo (Note 1) found that Michigan teachers rated Black speakers as less likely to succeed academically than white speakers. The teachers' lowered expectations and rejection or lack of awareness of students' values contribute to academic failure. A situation is created where the victim is blamed for the crime to which he was subjected (Ryan, 1971).

"Cooling-out" mechanisms are shown by Clark (1960) to be self-fulfilling prophesies that educators have not examined critically. These include soft persuasion such as pre-entrance testing, which often leads to required enrollment in remedial classes; a counseling interview before registration each semester in which a student is told the chances for success in particular courses; a special course called "orientation to college" designed to help students evaluate their own interests, abilities, and aptitudes for occupations; and probation. Although similar cooling-out practices occur in elementary or secondary schools, these have been analyzed only by Rosenbaum (1976). Both Clark and Rosenbaum have found that one's image of him/herself is molded by the images assigned by institutional authorities and peers. Fate control, efficacy, and the knowledge and skills to back up these feelings are factors that schools can enhance or depress.

What Schools Can Do

Can teachers' perceptions of students be changed? George Spindler (1974) advocated "cultural therapy" with anthropological perspectives and skills for both inservice and preservice teacher education. Bruce Fraser, at the Language Research Foundation in Cambridge, Massachusetts, is attempting to develop a curriculum for teachers that focuses on both the teachers' and students' language. However, there may be a limit to changes that can be produced through merely understanding language. In her report of a teacher education project in California, Landes (1965) said: "When educators talk more about pupils than with them and their families, separateness from the objects of discussion forfeits the experiences words should mirror." (Landes, 1965, p. 64)

Inservice meetings, seminars, and courses to acquaint and sensitize educators to the needs, characteristics, and the strengths and weaknesses of students are useful. However, in the past these have more often focused on the weaknesses and problems than on the strengths of culturally different children and families.

Robert Slavin (1979) reports that a 1974 analysis by the Educational Testing Service indicated that teacher workshops, minority history, multiethnic texts, biracial student advisory committees, and similar school programs made no difference in the racial attitudes or interracial friendships of high school students. Talking to teachers and students about cultural differences did not seem to make much difference in racial attitudes. However, one variable measured made a strong and consistent difference; this was the assigning of interracial partners on school work. The outcome of such assignments was not only improved interpersonal relations, but also increased academic performance through more time-on-task behavior. This type of learning situation is harmonious with the relational learning style of students socialized in a shared function social group. At the same time, it seems academically productive for students from other backgrounds and with other cognitive styles.

If inservice training is to help teachers understand and interact with students and to facilitate interaction among students, it must be more than course work, lectures, and talk. There must be a combination of self-monitoring by the teacher and assimilation of new understandings of self and others. There must be opportunities to interact, to listen, to observe systematically, and to obtain feedback on one's own behaior as the teacher-authority figure. Three phases of inservice education need to be planned:

1. An awareness and recognition phase where appropriate materials and interaction with others will enable the teacher to understand the nature and impact of prejudice and discrimination.

2. A phase of appreciation and acceptance where educators will develop knowledge and personal experience to appreciate racial, cultural, and individual variations as differences rather than as deficiencies.

3. An affirmative phase that leads to the development, implementation, and evaluation of multicultural experiences in the total school setting; this will include an evaluation of "cooling out" mechanisms used on students, of "closing out" attitudes and practices in parent communication, and of "burn-out" teaching behaviors that demoralize an entire school staff.

Teachers need substantive information about cultural groups. Necessary information includes the history of groups; psychology and sociology, including family interaction patterns and individual learning styles; physiology; economics and political science; and linguistics. This information can be used to evaluate curricula and classroom practices.

Wilma Longstreet (1978) suggests sensitizing teachers to their own cultural straight jackets by having them develop ethnic profiles. These profiles would be based on segments of information and observation informally collected. James Spradley and David McCurdy (1972) have developed a relatively simple technique for an ethnographic study. This enables a teacher to focus on the culture of a single class of children. They view this as a first step in determining and in some way cataloging the cultural behavior of children in order to more fully understand them. More importantly, teachers should be trained to create a classroom atmosphere where students of different cultures can retain and develop their strengths and where they can appreciate and share their cultural heritage and that of others. We need to train teachers to be agents of change in their respective institutions. Teachers should be stimulated to innovate educational methods, techniques, and curricula. We need, especially, to train teachers to move toward a fuller sharing of the perspectives and goals of the families of their students.

Learning activities should not only acknowledge the existence of similarities and differences among people, but also promote an examination of them. For example, every culture has an oral tradition through which favored stories, songs, poems, and proverbs have been passed down from one generation to the next. Such tales reflect the fantasies, facts, superstitions, ethical beliefs, and customs of a given culture. At the same time, these tales present hopes, needs, experiences--an idea common to people in general.

Learning must capitalize on the student's language, family structure, dietary and dressing patterns, religion, and beliefs. It must be an exchange of ideas between the teacher and student as well as among students. This should be a symmetrical relationship where the student's wishes, rights, and intellectual inputs are respected by the teacher, and the flow of messages is balanced and meaningful. The symmetrical relationship would discourage the rigidity, dishonesty, and incoherence of instruction that inhibits the student's intellectual growth.

If equal opportunity for developing one's maximum potential is to occur for all children, we must vigorously protect and respect the diversity of their families and cultures. We must create different learning paths appropriate to the learning styles of individuals. Teachers should learn and use available strategies to provide for these differences. While much more research on the learning functions of the family is needed, enough information exists for teachers to begin designing appropriate curricula and instructional activities.

IMPLICATIONS FOR TEACHER PREPARATION PROGRAMS IN COLLEGES AND UNIVERSITIES

The introduction of multicultural information, specifically that related to the factors affecting learning, should come early in the general program of study for the prospective teacher. The general education, or liberal studies, background of a teacher should include courses from anthropology, sociology, psychology, and ethnic studies, all of which provide a broad foundation of information respecting multicultural issues.

A specific course in the family--sometimes titled "Child, Family and Community," with a cross-cultural component--should be required in every teacher education program. The focus of this course should be understanding parenting from many different cultural perspectives. The anthropological focus should be stressed. This course would not address the failures of the family nor how to manipulate parents. It would instead concentrate on different patterns of behavior, aspirations, interactions, child-rearing beliefs and practices, problem-solving characteristics, and basic values within families. It should highlight strengths and examine social prejudice.

An interdisciplinary team-approach, drawing upon the knowledge and expertise of persons from various disciplines, may counteract the stereotyped thinking that sometimes emerges in single-discipline courses. Team members should focus on the body of knowledge available and its applications to education, but not on applications alone as is often the case when prospective teachers demand answers in the form of "What do I do when..?"

Throughout the total college education of the preservice teacher, opportunities should be provided for cross-cultural experiences and learning. The teacher education program should incorporate specific objectives about multicultural education and about knowledge of families specifically, in the overall objectives of its program. This emphasis should then be reflected through deliberate planning in the objectives of nearly every course.

Films, other visual materials, readings, and discussion groups should encourage clarification of knowledge, identification of misconceptions, and increasing awareness of personal bias. These experiences should be provided in the early experiences of the preservice program. Following an appropriate orientation and introduction to the field, preservice teachers should observe and interact with children and families early in their program. These observations should be guided by an instructor able to stress the cultural strengths and differences of children and families. Such observation experiences should continue through student teaching. Student teachers should be afforded the opportunity for contact with families in which they can explore communication beyond the parent conference.

While much time in teacher education programs is spent developing skills in classroom teaching techniques, teachers also need to be trained to work with parents. The skills needed are not how to "deal with" or manipulate parents, but how to hear what they say. Teachers need a knowledge base for listening and understanding. They need to master techniques for open communication, with cooperation as the goal. Strategies must be developed to ensure that family-focused objectives are included in preservice education. One necessary step is to involve constituent groups from the community in program planning and evaluation. This can be done most successfully through advisory committees with broad community representation. Another aspect of community liaison is to systematically develop liaison and communication with various community groups. This can be achieved through students' activities in course assignments as well as through direct efforts of faculty and administration.

A final suggestion for implementation of the objectives of a teacher preparation program which requires social science knowledge from several fields is to develop a liaison system within the college or university itself between relevant schools and departments. In a time of limited resources and faculty retrenchment, a new opportunity may be presented in which faculty resources from many areas outside the College, School, or Department of Education may be utilized to provide the kinds of materials and experiences necessary without requiring additional faculty.

CONCLUSION

In endeavoring to provide educational success for all children, giving special attention to the uniqueness of children from each culture, schools need to keep two goals as priorities. Every conceivable effort must be made to enable each child to learn the basic knowledge and skills necessary for participation in the society. However, children of different cultures need not be forced into ill-fitting molds in order to acquire those skills. Educational practices can and should be made flexible enough to maintain respect for the individual child, the family, and the culture.

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Chapter 8

INTERPERSONAL SKILLS TRAINING IN MULTICULTURAL TEACHER EDUCATION

George P. Banks
Patricia L. Benavidez

Equal educational opportunity for all students has received increased focus since the precedent Brown vs. Topeka Supreme Court decision in 1954. The civil rights and women's movements of the sixties and seventies have brought increasing pressure on the schools to respond to the inequities that have occured as a result of differential treatment of students. Many laws and regulations have been implemented to ameliorate the deleterious effects of past discrimination. Legislation such as Title IV, Title VI, TItle IX, Bilingual Education Act, and, most recently, Public Law 94-142 and the Vocational Educational Amendments have far reaching implications for teacher education at both the preservice and inservice level. One implication is that programs must be developed to prepare teachers for delivering equitable instruction to students of culturally diverse backgrounds.

An important and effective program for preparing teachers at all levels is one beginning with interpersonal skills training. This training improves a teacher's effectiveness in relating to students by increasing the quantity and quality of interpersonal responses (Carkhuff and Berenson, 1976a). It increases the teacher's ability to learn about and work with culturally diverse students. This training process includes the development, practice, acquisition, and application of a sequence of interpersonal behaviors leading to a specific goal (Carkhuff, Pierce, Cannon, Berenson, Banks, and Zigon, 1977). In the training process, the teacher also acquires judgement on the appropriate use of these skills.

These skills are also a cornerstone for other teaching functions, such as content development, lesson plans, and

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instructional deliveries (Carkhuff and Berenson, 1976a). Interpersonal skills enable the teacher to teach with the student in mind. Content, goals, and methods of teaching can be adjusted to help all students achieve learning goals. Although interpersonal skills training is not the only tool a teacher needs in order to work with all students, it is a basic one. Therefore, an educational program that is multicultural must consider the functioning interpersonal skills of the educators involved. It cannot be assumed that the classroom teacher has acquired a level of interpersonal functioning that establishes a facilitative relationship with students of diverse backgrounds. Carkhuff and Berenson (1976b) found that teachers generally function at less that minimally effective levels of interpersonal skills. Consequently, interpersonal skills training becomes an important variable in working effectively with students of diverse backgrounds.

The intent of this chapter is to examine the preparation of teachers in interpersonal skills for multicultural education. This examination will include a review of relevant literature, a consideration of goals for interpersonal skills training, the presentation of a model for reaching these goals in multicultural education, and recommendations for incorporating these skills at the preservice and inservice levels. The major demonstration presented is the Multicultural Inservice Training Project (MITP) in Washington State.

DEFINITION OF TERMS

Many definitions of educational terms exist. For the purpose of clarity and direction, several definitions and discussion of terms used throughout the paper are presented.

1. Skill: a sequence of achievable behavior that can be observed, measured, repeated, and taught, and that is directed toward a specific, observable, measurable objective (Carkhuff et al., 1977).

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2. Interpersonal Skill: a sequence of achievable interpersonal behavior that can be observed, measured, repeated, and taught, and that incorporates responsive and initiative factors. This behavior has established validity for effective interpersonal interaction as determined along observable and measurable indices (Carkhuff, et al., 1977).

3. Training: a systematic process for developing, acquiring, practicing, and applying specific steps toward a precise goal over an extended period of time (Carkhuff, et al., 1977).

4. Empirical Base: data, aquired through systematic inquiry, that may validate a particular model or training program for delivering tangible benefits.

5. Multicultural Education: preparation of teachers so they may be responsive while delivering knowledge and skills to students from different cultural backgrounds. As an educational process, it provides teachers with essential skills and knowledge so that their students can learn and grow physically, emotionally, and intellectually.

6. Racism/Sexism: Racism and sexism involve inferences, judgments, and resulting behaviors that detract from implicit or explicit constructive goals of relationships. Racism and sexism occur when the individuals engaged in a relationship do not build on their race and sex differences and similarities to explore where they are, understand where they want or need to be, and how to act to get there. Interpersonal skills help with exploring, understanding, and acting (Carkhuff and Berenson, 1976a). To the degree that a teacher lacks interpersonal skills, the biases of racism, sexism, or others can interfere with the goals of constructive teaching/learning relationships.

Several assumptions underlie the use of interpersonal skills to minimize racism, sexism, and other biases. One is that effective interpersonal relationships have a specific goal with steps leading to it. The individuals in the relationship are fully involved and contributing to movement toward the goal. When the teacher and student are fully involved, racism and sexism are minimized in the classroom. When the goals of the relationship are nonexistent, a vacuum is created within which the growth of racism, sexism, or other biases take place. Interpersonal skills give individuals the means of entering one another's frame of reference, defining goals, and developing steps to achieve the goals (Carkhuff and Berenson, 1976a).

Another assumption is that the differences and similarities between individuals can be used for better or worse in a relationship. Interpersonal skills enable individuals in a relationship to use these differences and similarities for the better, working toward meaningful goals (Carkhuff, 1972; Carkhuff and Berenson, 1976a). Interpersonal skills are a first step in minimizing racism and sexism in teaching.

One of the goals of multicultural education programs is the elimination of racism and sexism in the teaching/learning process. However, the failure to translate these concepts into specific, validated behaviors may limit the ability to reduce sexism and racism. The approach often undertaken in multicultural education focuses on attitude change--increased awareness, analysis, and criticism of self and others. Often such an approach provides no specific procedures for action. Participants may begin to doubt the value of the nonsexist, nonracist behavior they possessed prior to their involvement in the process. The situation may move from bad to worse in efforts to reduce racism and sexism.

These definitions seem to be based on the false assumption that racism, sexism, and other biases can be eliminated from the educational process. The complexity of human nature negates such a goal. The challenge remains to define racism and sexism in behavioral terms which facilitate the utilizion of individual resources to bridge the gap between people of different or similar experiences.

THE INTERACTION OF TEACHER BIAS AND STUDENT ACHIEVEMENT AND BEHAVIOR

Several studies substantiate the importance of teacher skills and behavior in determining educational quality for students. The U.S. Civil Rights Commission (1973) identified the interaction between teacher and student as the key to the educational process. The Commission stated, "The way the teacher interacts with the student is a major determinant of the quality of education the child receives." Interpersonal problems arise in teaching when there are race and sex differences between the teacher and the learner. Teachers may have biases or preconceived judgments about culturally different students. These biases may lead to specific teacher behaviors, which create interpersonal barriers for the involvement of these students in learning.

The influence of teacher bias and expectancy on student performance has received significant attention, due to the pioneering work of Rosenthal and Jacobson (1968). In spite of the controversy about the methodology and interpretation of Rosenthal and Jacobson's finding (Elashoff and Snow, 1971), other significant research has resulted with four major conclusions:

1. At this time the effects of teacher expectancy on student intelligence has not been proven. It may be that over an extended period of time teacher expectancies could be shown to influence student intellectual growth.

2. Under the condition of a strong teacher expectancy, student academic achievement is likely to be affected in the area of teacher-controlled achievement rather than as a result of standardized achievement measures.

3. With a strong teacher expectancy there is likely to be an influence on teacher behavior such as: (a) eliciting and reinforcing a student's responses, (b) the kind of attention given to pupils, (c) the amount of teaching actually attempted, (d) subjective scoring or grading of student work, (e) judgement or ratings of pupil ability and probable success.

4. With a strong teacher expectancy there is likely to be an influence on student behavior in terms of (a) the kind of response given to the teacher, (b) the student's initiation of activity, (c) appropriate class behavior, (d) feelings about school, self, and teacher. (Summarized from Baker and Crist, 1971)

This research has profound implications for students with cultural experiences different from those of the majority group. The observable aspects of a student's cultural experiences may create negative student expectancies on the part of the teacher. This expectancy may influence student achievement, teacher behavior toward the student, student behavior toward the teacher, and student feeling toward self. Barriers may then arise between teacher and students, limiting student learning and involvement.

Several studies have shown that when teachers have a negative bias toward culturally different students, harmful expectancies for student achievement can be created. Brophy and Good (1974) found that undergraduate student teachers demonstrated their preference of behavior styles for learners in the following order:

1. rigid, conforming, and orderly
2. dependent, passive, and acquiescent.
3. flexible, nonconforming, and untidy.
4. independent, active, and assertive.

Culturally different learners are often seen as independent, active, and assertive. Other demonstrations of teacher bias have pointed to the language and behavior of minority students (Brophy and Good, 1974). On hearing passages read aloud, education majors were more favorable to the language dialect and accent of a white student than of a Black student. The student teachers tended to ascribe more positive personality attributes to the reading style of whites than of Blacks. Another study found that white teachers associated negative behavior charactristics to Black students (Clark, 1964).

Teacher bias seems to extend to teacher behavior, creating barriers to their involvement with culturally different students. This bias can be independent of the teacher's race (Rist, 1970). In a study of Mexican American education, six categories of teacher behavior were found to have statistically significant differences in the behavior of teachers, regardless of race, toward Anglo and Mexican American students (U.S. Commission on Civil Rights, 1973). Teachers provided more praise and encouragement, acceptance or use of student ideas, questioning, positive teacher responses, and noncritizing teacher talk to Anglo students than to Mexican American students. These barriers to student interaction had a negative impact on student involvement.

Similar findings were identified in teaching Black and white students. Gay (1974) also found that teachers, regardless of race, were more positive, encouraging, and reinforcing to white students than to Black students. White students were given more opportunities to participate in substantial academic interaction with teachers. However, for Black students, the interaction with teachers was primarily nonacademic, procedural, critical, and nonencouraging. Gay's findings suggest that teacher biased behavior puts limits on meaningful student teacher interaction and teacher involvement with students of different races.

Statistics cited by the National Assessment of Educational Progress (1975) reveal the impact of teachers' differential treatment of males and females. This research measured the educational achievement of males and females in eight academic areas:

> In the area of mathematics, science, social studies, and citizenship, the investigators found major disparities--with males outranking females. Females consistently outperformed males only in writing; maintained a slight advantage in one area, music; and in the remaining two, reading and literature, ranked above male achievement levels at age nine, then dropped behind males at the ages of 26-35. The puzzling result of the National Assessment is that in the male-dominated areas, males and females at age nine showed fairly equal scholastic achievement. By age 13, however, females began a decline in achievement that continued downward through age 17 and into adulthood.

Based on these findings, McCune and Matthews (1978) concluded:

> These results would suggest that the differences may not be the result of basic ability differences, but rather the impact of the socialization experience on students; and that as educators, it is our responsibility to identify those forms of differential treatment in the classroom that may contribute to the different outcomes for males and females.

McCune and Matthews (1978) identified six kinds of bias to classify the various forms of differential treatment of males and females in classrooms: exclusion, stereotyping, fragmentation, linguistic bias, imbalance, and unreality. Each variable can be described in operational terms of specific teacher behaviors that adversely affect the potential success of male and female students. For example, in stereotyping a teacher may provide or suggest different career options to two students of opposite sex but with similar skills and capabilities, i.e., encourage the male to become a doctor and the female a nurse. The same variables can be transferred easily to delineate differential treatment along other cultural dimensions--race, age, handicap, etc.

Preferential teacher behavior has also been identified for different levels of student achievers and the handicapped. Brophy and Good (1974) found that students perceived as high achievers receive more response opportunities and more positive feedback than classmates perceived as low achievers. Because many culturally different students are perceived as low achievers, they may be vulnerable to teacher-biased behavior. Gillespie and Frank (1974) found that differential treatment of handicapped children on the basis of sex was observable in both teacher behavior and curriculum offerings.

The teacher's interpersonal responses may exclude minority students (Brophy and Good, 1974). In one study, researchers observed two white and two Black female students being taught by a white teacher. One white student made fourteen attempts to establish eye contact with the teacher and was successful eight times. One of the Black students attempted forty-five attempts to make eye contact, but was successful only four times. Further analysis found that the white student attempted to establish eye contact as the teacher looked around the room, while the Black student attempted to establish eye contact when the teacher was focused on a task. The white student was successful with affective responses with the teacher at times when the teacher was receptive. However, the Black student responded at times that were inappropriate and was unsuccessful. The lack of teacher awareness and inappropriate student judgment created barriers for minority student involvement in this classroom.

The literature on multicultural education makes frequent general reference to the importance of the interpersonal dimension in working with students from diverse backgrounds (Gollnick, Klassen, & Yff, 1976; Paris, Romero, Antillon, Cavazos, Najera, Santos, and Campos, 1978; Paris, Romero, Antillon, Cavazos, Najera, & Santos, 1978; Paris, Romero, Cavazos, & Najera, 1978). Other writers refer to the interpersonal dimension in terms of competencies and skills (Gay, 1977; Grant, 1977; Holmes, 1977; Johnson, 1977; Sue & Sue, 1977). Also, a general reference is included in state guidelines for multicultural, nonsexist education in California, Iowa, and Washington. Despite the recognition for better interpersonal relations between teachers and students from different cultural backgounds, little has been done to equip teachers with the necessary skills.

However, promising directions do exist for addressing the interpersonal skills training of teachers for multicultural education. Work by Judith Kleinfeld (1975) is worthy of note. She cited two teacher factors related to success in the education of Indian and Eskimo students. These were: (1) The teacher's establishing an atmosphere of emotional warmth which offers a personalized relationship to the student; and (2) the teacher's demand for high quality academic work. Interpersonal skills training provides the teacher with the means for integrating these responsive and initiative dimensions for affirmative teaching and student learning (Carkhuff and berenson, 1976; McCune, 1978). Research dealing with interpersonal skills for the minority experience illustrates this potential for multicultural education.

INTERPERSONAL SKILLS TRAINING AND THE MINORITY EXPERIENCE

The interpersonal skills model of Carkhuff and Berenson provide skills for teachers to use when relating to students from culturally diverse backgrounds and involving them in learning. The application of these skills in the classroom should significantly reduce racism, sexism, and other detracting judgments and behaviors.

Social science literature has referred for some time to the negative effect of racial differences on teaching and helping. Banks (1971) warned educators against being preoccupied with the negative attitude, or set, that a minority learner might bring to an educational situation. Instead, the learning and preparation of educators need to be addressed more carefully.

In one study, eight Black male and female students worked with four counselors: (a) an inexperienced counselor who had received introductory training in interpersonal skills; (b) a counselor with graduate school background who had considerable interpersonal skills training; (c) a counselor with graduate school background who had introductory interpersonal skills training and traditional counselor training; and (d) a traditionally trained, experienced counselor with a Ph.D. degree in counseling (Banks, Berenson, and Carkhuff, 1967). The traditionally trained, experienced counselor had difficulty in establishing a relationship with the students. The counselors with varying degrees of interpersonal skills training were able to bridge the racial gap. This and related research suggests that interpersonal skills training may be a preferred mode of action for bridging the racial gap (Carkhuff, 1972).

In another project, Black parents and white teachers were trained to improve communication between races and between adults and children (Carkhuff & Banks, 1971). Training was conducted alternately by a white and a Black trainer. Communication improved significantly within races, across races, across generations within races, and across generations between races. Trainees exhibited significant growth in communication skills independent of the trainer's race. As the teacher's skill level increases, the negative impact of racial differences on goals is reduced.

Interpersonal skills training can also be used to integrate minority community needs and the educational process (Carkhuff and Griffin, 1971a). Unemployed Black females and males were trained to serve as human relations specialists in racially integrated junior high schools. 1971). They were to facilitate academic and social adjustments of Black students in predominantly white schools. After extensive interpersonal skills training, the specialists demonstrated significant gains in both interpersonal skills and in positive impacts on the adjustment of Black and white students.

Extending their work, the human relations specialists conducted interpersonal skills training for white classroom teachers as part of inservice education courses (Griffin & Banks, 1969). In addition, the specialists taught about Black experiences, culture, and history. Participating teachers visited community service agencies and taught Black children from the community as part of the course. Through this inservice experience, teachers became more aware of the Black experience; and they sharpened the interpersonal skills that helped them to relate more meaningfully to Black students.

In another project, the human relations specialists trained classroom teachers and school counselors in interpersonal skills. Serving as team leaders with the teachers and counselors, the specialists helped Black students adjust academically and socially to predominantly white classrooms (Carkhuff, 1970).

The significance of the work of these human relations specialists is that their potential had been developed through interpersonal skills training. Even though the specialists were products of a negligent educational process, they were later able to contribute to the adjustment of students to school and to serve as resources for professional educators of traditional training. Thus, the educational process and community can be integrated for the teaching of minority students.

Interpersonal skills training has been conducted as inservice courses for teachers, teacher aides, social workers, family assistants, and Head Start workers who teach minority preschool children (Bierman, Carkhuff & Santili, 1972; Carkhuff & Griffin, 1971a). Participants reported that the training was positive compared to traditional preparation they had experienced. They also reported that the training contributed to their overall work effectiveness and conceptual development.

At the preservice level, interpersonal skills training has been conducted for Black educators (Holder & Hicks, 1976; Banks, Holder & Hicks, Note 1). These training activities were parts of courses being conceptualized as a potential undergraduate education program based on the Human Resource Development Model of Carkhuff and Berenson (Hicks, 1975).

McCune (1975) used interpersonal skills to help teachers identify and solve problems. She also used this training to help teachers gain skills to comply with race and sex equity laws, analyze textbooks for bias, and change curriculum.

Tentatively, the literature reviewed shows that teachers, regardless of race, do not have the interpersonal skills to interact meaningful with all students. Teachers have not been trained to tentatively suspend their individual frames of reference or personal judgments and enter the worlds of their students to involve them in meaningful learning. Consequently, teachers tend to react to their own internal feelings rather than respond to the student whose frame of reference is different. This inability accounts for much of the differential treatment of students who are different from the teacher because of race, sex, handicap, language, or geographical location.

A first step in ameliorating this situation is to give teachers systematic training in interpersonal skills. Such training will enhance their ability to involve all students and improve interpersonal communication within, between, and among groups (Carkhuff, 1972). The research has shown that trainees under the Human Resource Development Model of Carkhuff and Berenson do increase their level of communication effectiveness. Although there have been innovations in multicultural education over the past few years, the achievement scores of minority students have fallen further behind those of nonminority students. Because programs often have not been operationalized, teachers are often not taught specific transferable skills.

There are a number of approaches to preparing educators with interpersonal skills. Many writers (Gollnick et al., 1976; Paris and Romero, 1978; Paris et al., 1978, 1978a, 1978b) refer to the need for an interpersonal dimension in multicultural education, but seldom has this need been translated into meaningful skills. At best, literature in this area increases awareness and stimulates exploration of the affective dimension within multicultural education.

The interaction analysis instruments of Flanders (1971) provide a means for assessing teacher-student interactions. Based on extensive research, the Flanders' instrument may be helpful in improving classroom interaction. Teachers can acquire the skill to use the tool, but it does not provide the teacher training or direction for improving interpersonal skills.

Human relations programs are also sometimes linked to interpersonal skills development of teachers. Basically, the human relations movement has focused on experiences that increase awareness, perception of self, and attitude change. The assumption is that such changes translate directly to interpersonal behavior with adults and students of different cultural experiences. However, previous reviews of these processes (Carkhuff, 1971; Banks and Carkhuff, 1971) have raised serious questions about the goals, research and development, tangible outcomes, and implications for minority groups. The human relations approach remains a process with conceptual goals, vague concepts about training processes, and no clear benefits for behavior change. Its preoccupation with attitude change has been crippling for those involved.

THE INTERPERSONAL SKILLS MODEL OF CARKHUFF AND BERENSON

The Interpersonal Skills Model of Carkhuff and Berenson (1976a) provides an effective means for training teachers in interpersonal skills for multicultural education. Specific skills programs derived from the model have been used with teachers and students from a variety of backgrounds in many different settings. The interpersonal skills model is integrated with models that address the full repertoire of the skills of teaching. There is a well-established empirical base for this training model.

INTERPERSONAL SKILLS MODEL

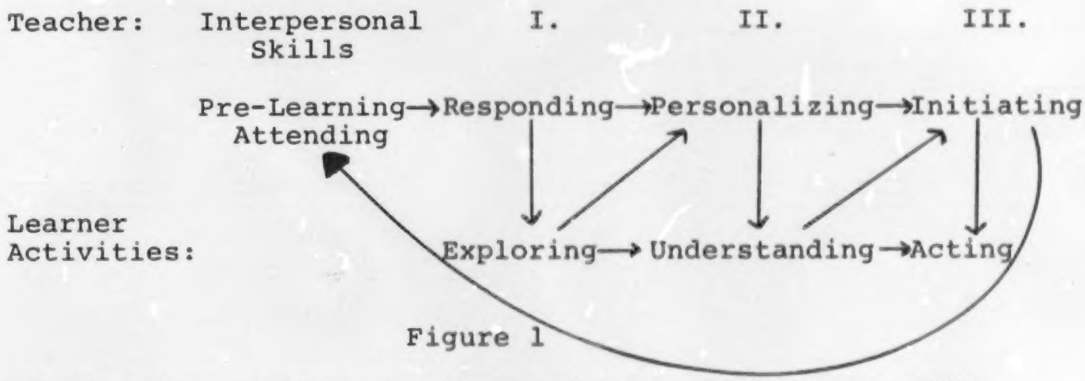

Figure 1

Model from Carkhuff Institute of Human Technology, 1976

Carkhuff and Berenson have developed a model that identifies, defines, and relates essential ingredients for effective interpersonal relationships, such as teaching. These basic ingredients have been established at both the teacher and learner levels. As outlined in Figure 1, the skills for teachers include attending, responding, personalizing, and initiating. Attending is a preteaching skill where the teacher is involved in the teaching experience and communicates a readiness to the learner. Responding is an accurate verbal communication of where the learner is in his or her experience, in terms of feeling and reason for feeling. Personalizing is an accurate verbal communication of feeling and reason for feeling in regard to where the learner is, compared to where the learner wants or needs to be. Initiating involves verbal communications as well as planning goals and steps to take the learner where he or she wants or needs to be.

The learner's level includes the phases of exploring, understanding, and acting. They enable a learner to see where he or she is, where he or she wants or needs to be; and to take the steps necessary to get to that goal. The arrows in Figure 1 represent the relationships between the teacher behavior and learner phases. For both the teacher and learner the process builds in a cumulative fashion, which can be recycled in implementation. For the teacher relating to students, the model enables the teacher to integrate both responsive and initiative behaviors. As the teacher responds, he or she is able to enter the frame of reference of the learner. Through the relationship, the teacher utilizes his or her responsive and initiative skills to facilitate achievement of the learner's goals.

This model was developed through 20 years of research, training, and practice in the helping professions. Documentation of the use and success of the model is extensive (Carkhuff & Berenson, 1976a). Aspy and Roebuck (1977) have demonstrated its usefulness in facilitating learning for students. Teachers from various settings around the country were trained in interpersonal skills through the National Consortium for Humanizing Educators. As teachers applied these skills, their students demonstrated high levels of academic achievement, as contrasted with the students of teachers not trained in interpersonal skills. A significant decrease was noted in student behavior problems, such as absenteeism, tardiness, and vandalism. As teachers are able to involve students in the learning process, achievement increased and discipline problems decreased.

The model has also been implemented with a wide range of minority cultural groups in the United States and around the world. Aspy and Roebuck (1977) found that interpersonal skills were acquired by teachers regardless of racial background. In addition, the skills used by teachers were meaningful for both minority and majority students. The model has been used successfully with Black, Asian, Puerto Rican, Chicano, and Native American populations (Banks, Note 2).

The model of Carkhuff and Berenson (1976a) is grounded in the following three principles of teaching with implications for multicultural education:

1. All learning begins with the learner's frame of reference. The teacher who is equipped with skills to

enter a learner's unique, cultural experience will be able to involve such students more meaningfully.

2. All learning culminates in skills objectives. The teacher equipped with skills for relating to culturally diverse students and for setting personalized learning goals can help give such students direction for learning.

3. All learning is transferable to the learner's real life experiences. The teacher skilled in relating to the culturally diverse learner, helping that learner set personalized goals and establishing steps to those goals, gives those learners the means to act significantly upon their world. The interpersonal skills of the teacher enable him or her to work with the culturally diverse learner to motivate, direct, and provide the means or skills for learning.

The Carkhuff and Berenson model provides specific skills for improving teachers' relationships with all students. In addition, it provides a direction for delivery. The following three critical ingredients comprise an effective delivery of skills to recipients:

1. Effective people who possess the quantity and quality of interpersonal and training responses in his or her repertoire to help and train others.

2. Effective programs that include specific goals and steps for the plan of delivering skills to others.

3. The effective organization that brings together effective people and effective programs to make a delivery to people. (Carkhuff and Berenson, 1976a)

To deliver interpersonal skills to teachers for multicultural education, effective people and programs need to be organized and supported.

Training Procedures

For successful implementation of the Carkhuff and Berenson model for interpersonal skills training, several factors are critical:

1. For training to be effective, the trainer needs an extensive repertoire of skill responses (Carkhuff and Berenson, 1976a).

2. Because the quantity and quality of skill responses reflected in the training program are important factors in training, it is critical to select a training program with an extensive repertoire of skill responses (Carkhuff and Berenson, 1976a).

3. The organization of the training activity is important for training; therefore, the trainers and trainees must be provided the opportunity and ample time to work with the training program (Carkhuff and Berenson, 1976a).

4. The participants' initial level of functioning in terms of repertoire of responses must be assessed to provide a baseline for determining growth (Carkhuff and Berenson, 1976a).

5. The training process must facilitate a process of exploring, understanding, and acting for trainees; the involvement of trainees in these processes facilitates accomplishment of training goals (Carkhuff et al., 1977).

    a. Exploring can be accomplished by collecting input from trainees and identifying their needs.

    b. Understanding can be accomplished by setting goals and providing overviews of training for trainees.

    c. Acting can be achieved through the presentation of skills that build upon three sources of learning: the didactic phase (telling the skill steps and background facts, concepts, and principles); modeling phase (showing the skill steps); and experiential phase (providing the experience of trying or doing the skill steps).

6. To sustain skills gained during training and to facilitate skills application, follow-up is essential.

Several training activities are derived from these critical factors. Basically, training involves an acquisition and a follow-up application phase. In the acquisition phase the trainee acquires the skill and supporting knowledge. In the application phase the trainee uses the skill in his or her working setting. Both the acquisition and application phases are essential.

The specific training goals and programs are beyond the scope of this paper. Attending, responding, personalizing, and initiating each have detailed skill steps and acquisition and practice exercises. Each training day begins with a review of the trainees' learning experiences from the previous day of training or other situations. This exploration is integrated with an overview of where trainees are going. The steps of the skill are presented by explaining the step, showing the step, and providing the opportunity to practice the step. Additional time is spent practicing the step and developing applications that approximate the work setting to which the trainee will return. In addition, the activity is reviewed and assignments are made for work at home.

The process is systematic and delivers skills. However, the dimensions involved and the end product are sometimes misinterpreted. The training process is neither all cognitive or all affective. It is a learning process that integrates the cognitive-intellectual, the affective-emotional, and the physical-doing dimensions. In the intellectual area the trainees acquire facts, concepts, and principles related to the skill behaviors as well as discriminations and judgements about the use of the behaviors. The process for physical dimensions involves physical actions and doing for concrete feedback. In the emotional area, trainees are involved in people's experience to understand where they are, where they are in relation to where they want to be, and how to get there. The process allows people to act on self expression, cultural diversity, and creativity.

If learning is to occur, the teacher must have the means to carry out the expressed intent. To understand the cultural experiences of students, teachers must have the skills to explore meaningfully who they are in relation to the learners. A teacher with limited experiences with culturally diverse students cannot gain a greater appreciation for those students unless he/she can suspend judgement in order to enter the frame of reference of the student. With the skills of physically attending, observing, and listening, the teacher can become involved with the learners in order to explore who those learners really are.

MODELS FOR DELIVERY

Higher Education

Interpersonal skills training for educators is part of an internationally recognized program in Human Resource Development offered by the Center for Human Relations and Community Affairs within the School of Education at American International College. These programs are based on the human technology of Carkhuff and Berenson. The Center provides human service professionals, including educators, with knowledge and skills in human, educational, and career achievement. Aspects of these programs have been used at both the preservice and graduate levels. A community emphasis is a significant part of these programs. Graduates are effective teachers and adminisrators who have established significant outcomes with their students. Interpersonal skills training has served as the building block for their achievements.

The following are recommendations for preparing preservice and graduate educators with interpersonal skills for multicultural education:

1. Interpersonal skills training for multicultural education needs to be a course offered at both the undergraduate and graduate level of teacher preparation programs as well as other inservice programs.
2. The program focus should be on an empirically-based teaching skills model, and the Interpersonal Skills Models of Carkhuff and Berenson meets this criterion.
3. The training should be conducted by persons who demonstrate an expanded quantity and quality of interpersonal and training responses, as measured on observable criteria.
4. Courses should be arranged to provide time for intensive, extensive training as well as initial and follow-up phases.
5. The courses should include work dealing with the research and education related to interpersonal skills.
6. The outcomes of interpersonal skills training should be assessed on observable and measurable criteria.
7. The interpersonal skills course should be part of a program that delivers essential skills of teaching for multicultural education.

Inservice Training

In providing staff training for multicultural equity, one cannot assume that trainees will easily change their behaviors. Training must be provided over an extended period of time.

Because most teachers have not had substantial experiences with students from diverse backgrounds, it is imperative that they receive systematic training to facilitate effective communication and interaction between teachers and students. Interpersonal skills training can enhance student learning and improve teaching effectiveness.

The Multicultural Inservice Training Project in the State of Washington is based on the Carkhuff and Berenson model for interpersonal skills training. The project is funded by the National Institute of Education for the development of a national model in multicultural education. The purpose of the project is two-fold:

1. To increase the inservice training capability of local school districts in the area of multicultural equity by training local teachers who will, in turn, serve as trainers of the educators.

2. To organize and field-test a model and skills programs for training teachers in multicultural education.

Project activity focuses on the five areas of module development, staff inservice training, field training, evaluation, and dissemination.

The impetus for the Multicutural Inservice Training Project was the successful field training in interpersonal skills conducted by a cadre of educators in the state of Washington. These educators initially received this training from the National Education Association for the purpose of promoting race and sex equity in classrooms and the professional teachers' association. In follow-up sessions, they learned skills for training other educators.

During 1975-76, over 600 teachers, paraprofessionals, college interns, parents, and other community persons were trained by this cadre (Benavidez, Banks, and Griffin, Note 3). The response by participants was enthusiastic. They agreed that the skills were pertinent and relevant to multicultural issues in the classroom and association, and they desired additional training in this area. In response to this interest, the Washington Education Association sought and received funding for the project.

In ongoing assessments of the project, teachers indicated that they wanted to learn more about the cultural backgrounds of students. But more importantly, they wanted generic teaching skills to accompany this information. Through training in the project, skills were provided to put the concepts into operation. This was critical, because so much of what the participants knew about multicultural education was conceptual. For the first time, they were also learning skills to implement multicultural education.

The capability of the trainer is a significant factor in the level of skills gained by participants. Trainers with a high level of interpersonal skills can effect significant gains in trainees of other races, as well as in trainees of the same race (Carkhuff, 1972; Carkhuff, Banks, 1971a). They are able to help trainees in exploring, understanding, and acting in culturally diverse situations. As the trainer models his/her ability to enter the frames of reference of the trainees, they see that it is possible to relate to persons from different backgrounds in both an intellectual and experiential framework (Carkhuff and Berenson, 1976a).

An initial step in the training design was the training of the staff who would be responsible to deliver the training. Intensive training was provided to all project staff in the interpersonal skills to be delivered in the field. In addition, periodic seminars are being conducted. Sequentially, staff will undergo intensive training in each of the additional modules, prior to delivery in the field. In this way, the training staff has an expanded repertoire of quantity and quality responses for conducting the training of educators in the field.

The field training for the project is designed to bridge gaps based on race, ethnicity, and/or sex. In order to accomplish this, the systematic training must:

1. Contribute to the success of learning through progressive reinforcement.

2. Be goal-directed and action-oriented toward the implementation of operational goals.

3. Emphasize practice in the behavior to be effected.

4. Leave the trainee with tangible and usable skills.

5. Promote the longer retention of learned skills through periodic follow-up contacts.

6. Offer a built-in means for assessing its own effectiveness. (Carkhuff, 1972; Carkhuff and Banks, 1971)

Such systematic training is necessary for programs dealing with multicultural equity. If the goal is to have teachers gain greater respect for students from diverse cultures, they must be able to practice the specific behaviors to increase their proficiency in the skill. For example, as the teacher physically positions him/herself with the student, the behavior of closing the distance with the student begins to bridge the gap between involvement and noninvolvement. As the teacher moves about the classroom, he/she is in a position to observe the learners and their readiness for involvement (Carkhuff, Berenson & Pierce, 1977).

The project's field training consists of initial and follow-up phases. In the initial phase, trainees acquire tangible and usable behaviors. Over an intensive period of time, trainees increase their response repertoire, thereby consolidating their strengths rather than just emphasizing deficits. The teacher explores how his/her behavior impacts on learning in the classroom. Utilizing the skills learned in training, teachers develop a program for inclusion of all students.

In order for teachers to sustain and continue development of their skills, periodic contact after initial training is essential. The Washington Multicultural Inservice Training Project includes frequent follow-up sessions with each participant. These sessions include classroom observations and individual conferences with each teacher, review and refinement of previous skills learned, and acquisition of additional skills.

CONCLUSIONS

The interaction between the teacher and the student or groups of students either facilitates or retards the personal and educational growth that occurs in the learning situation. However, if communication patterns are culturally determined, how might these patterns conflict with the interpersonal skill behavior of the teacher? With the variability of human experience, the communication patterns of some individuals may be culturally determined. For other individuals, this may not be the case. The critical point is that knowledge of cultural patterns of communication provide, at best, tentative hypotheses for understanding a student's experience in learning. At worst, they generate new stereotypes about culturally different students.

The essence of interpersonal skills is that they are organized behaviors that comprise a learning process. A conflict between these behaviors and culturally determined patterns of behavior, whatever they may be, is only apparent in that the teacher who uses these interpersonal behaviors with students learns about their immediate impact on students. For the sake of example, a teacher may be using eye contact as a part of attending to a Chicano student. That student may have been raised in his/her culture to not look directly at adults. It is not the teacher's mission to demand eye contact in return, thus creating a cultural conflict. A teacher with interpersonal skills is trained to use the information about student eye contact to better understand the student's experience. Any cultural knowledge about communication patterns of Chicano students will be held in suspension in order to understand the immediate student's cultural experience. The major conclusion is that the trained teacher can respond to the student's unique needs and individualized learning. Over a period of time of contact with students, the teacher's behavior serves not as a model to replace the students culturally determined behavior and accompanying value system. But rather the teacher's behavior--and whatever strategies the teacher used to teach his/her interpersonal behavior to students--presents additional interpersonal responses that the multicultural student may draw upon. The student is free to combine these responses with his own to meet his/her own needs, goals, and cultural values. With these behaviors, the student is free to make his/her own choice.

Facilitating this experience between teacher and multicultural student is a creative interaction of interpersonal responses, which it has been possible to demonstrate only briefly here. Difficult to illustrate is the importance of the observing skill within attending behavior. Nonverbal behavior is a significant source of learning in the interpersonal area, especially cross-culturally. The observing skill gives the teacher some freedom from verbal skills to use nonverbal behavior as a source of learning about students' experience.

Several levels of the observing skill are helpful. The first involves the ability to identify facts about a person's experience and behavior, completely separate from influences such as stereotypes, bias, or even positive judgments. The observing person just identifies the nonverbal information at hand. The training task for observing, in order to relate to someone effectively, is to translate factual information into tentative hypotheses about the person's immediate experience. At this stage a teacher's possession of cultural interpretation of the students' behavior may or may not be helpful. The test of this is to what degree it helps the teacher understand and better communicate the understanding to the student. In this way the observing skill, along with paying attention and listening, provides the input channels through which the teacher gets immediate information about the multicultural student. In the end, the observing may be the most significant interpersonal behavior check that the teacher has against stereotyping a multicultural student on the basis of past experience, cultural knowledge, or other information.

Interpersonal skills help teachers to involve students in the learning process as well as enhancing student achievement and teaching delivery. When students become involved in the learning process, student attention increases, student listening and intake of information increases, and anxiety about learning is reduced. Such involvement moves students toward the achievement of learning objectives. The use of interpersonal skills by the teacher takes the involvement and learning of all students into account rather than leaving them to chance, as so often happens, especially for the students who are identifiably different from their teacher. Teachers who develop skills to improve their interaction with students do make a difference in the lives of their students.

In the application of interpersonal skills to classrooms, the following are important:

1. Interpersonal skills are applied by the teacher in a cumulative fashion. Together these skills build a relationship with students.

2. These skills are tied to all teaching functions in helping students to learn.

3. These skills are applicable with individuals and groups of students.

At the heart of any program advocating multicultural equity must be the improved interaction between and among persons of similar and different backgrounds. This interaction can be improved by expanding the quantity and quality of interpersonal responses in the teacher's repertoire. If teachers are to involve students from diverse backgrounds in the learning process, they must have the necessary skills to involve them. If teachers are to acknowledge and respect each learner, they must have the skills to enter a student's frame of reference and to respond to his or her experience. If teachers are to help students understand their responsibility in learning, they must have the skills to personalize the learning experience. If teachers are to develop programs for learning, they must have the skills to help all students reach those goals. Interpersonal skills training provides these skills within a multicultural framework.

Preservice and inservice education programs bear tremendous responsibility for the failure to provide teachers the necessary tools to teach all students. With a focus on what is needed for culturally diverse students, programs can be designed to meet rigorous criteria and contribute to the learning of all students. Interpersonal skills training is a start.

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Chapter 9

DISPROPORTIONATE MINORITY DISCIPLINE

A. L. Fanta
Marion Pruitt-Malone

This chapter addresses the problem of behavioral inequity in school. It is perhaps the least visible aspect of the educational disparity imposed upon recognizable groups of students. Only recently, by distribution of educational resources, services, and programs, have educators sought to deal with the problem of behavioral inequity.

While the academic component of schooling and the behavioral aspects of schooling are inevitably linked, this chapter is limited to a discussion of the behavioral inequities. In particular, the behavioral inequities resulting from the discipline system to minority students is examined. Throughout this paper the existence extent of the behavioral inequities directed to minority is referred to as disproportionate minority discipline, or DMD.

Long overdue are recommendations for preparing educators to more effectively address DMD at both preservice and inservice levels. The development of the problem of DMD is more than the "career of a concept" that has been statistically recorded, legally challenged, and responded to programmatically. It is also the story of various ineffective attempts to remedy the problem of behavioral inequities.

This dimension of ineffectiveness, reflected by educators' general reluctance to deal with the problem, lends to the urgency of making alterations in teacher-education programming. Teacher-education institutions must acknowledge that the problem of DMD exists. They must systematically develp methods for its study and how skills and competencies can be delivered to

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preservice and inservice teachers. Teachers must be informed, taught about the problem, and tested on the skills necessary to reduce it. Only then will the behavioral inequity in the treatment of minority students be reduced. Only then will educational equity for the culturally and racially different students be achieved.

THE PROBLEM OF DISPROPORTIONATE MINORITY DISCIPLINE

While it is often difficult to date accurately the recognition of DMD, concern was highlighted in two publications from the Children's Defense Fund--Children Out of School in America, 1974; and School Suspensions: Are They Helping Children?, 1975. Although these reports will not be examined in detail, they provide a broad review of the school suspension problem. In fact, these two documents significantly contributed to the social construction of the reality of DMD.

Constitutional Dimensions and Significant Court Cases

Yudof (1975) recognized the potential cultural basis of institutional rules presented by the process of disproportionate minority discipline. He discussed the problem in terms of the underlying social policy implications and the importance of school discipline in the socialization of children:

> If the failure to adhere to institutional rules relating to respect for authority and timeliness is the primary cause of Black exclusions, then we can gain a number of additional insights into the process. At the heart of the problem lies the controversy, which has plagued thinkers since Plato, of the appropriate role of the state in socializing children to values, endorsed by those who control education. The problem is inherently cultural....Socialization in the public schools is accomplished as much or more through patterns of institutional governance as it is by what is directly taught in the classroom. (pp. 387-388)

Thus, DMD represents in a real sense a failure in socialization. Since the standards of behavior--upon which the effectiveness and success of the socialization are to be evaluated--are culturally based, the legal analysis of the problem may reveal an equal protection question within the framework of constitutional law. Therefore, the question becomes: Are the rules such that they, either by appearance or direct application, impact in a disproportionate manner upon minority students?

Yudof (1975) carefully reviewed the racial approaches to the problem of DMD within the legal structure an concluded that efforts in this direction might not be as successful as a nonracial legal approach. Viewing the problem of DMD solely in racial terms only increases the probability that the problem of DMD will be poorly understood by the courts and the schools, that policy suggestion will be resented, and that hostility and suspicion will increase on the part of the instructional staff, parents, students, and school administrators. These observations have been and are verified by the authors in their consultations with authorities from several school districts.

In a nonracial perspective one must construct the equal protection argument within a different classification perspective. Instead of classifying students as white and Black, one could classify students as those remaining in school and those excluded from school. However,

> The courts must be persuaded that the designation of these students for exclusion who have committed relatively minor violations of the hidden curriculum or who, having committed more serious offenses, have been denied out-of-school public educational services, is not a reasonable classification. (Yudof, 1975, p. 406)

Yudof (1975) reviewed the limitations placed on the constitutional right to an education by the United States Supreme Court in the *San Antonio Independent School District vs. Rodriguez* (1973) decision and in the context of the *Mills vs. Board of Education* (1972) case. He concluded that the strongest case can be made in the situation where the exclusion of children from school is of a permanent or complete nature.

Complete exclusion from school may be read as a denial of equal protection of the laws and can be so read notwithstanding the constitutional guarantees of due-process hearing (*Goss vs. Lopez*). However, rarely is the problem of DMD of such a clean-cut nature. More often than not suspensions from school are for short periods of time and are frequently cumulative in nature. This raises the question of how to measure the disproportionate effects of suspensions. Should length or frequency be the criteria? Ultimately what standards should be applied in ascertaining a denial of equal protection of the laws in the case of DMD? Yudof (1975) proposes a functional approach:

> Where the exclusion is of such a duration as to make the child fall significantly behind in his work or so as to otherwise jeopardize his continued attendance at public

> school, he has been denied equal protection of the laws unless there is no feasible alternative to removal from the school and other placements have been explored. (p. 409)

If these questions can be answered effectively (meeting the burden of proof), a potential constitutional violation can occur in the suspension of minority students from school. To insure that neither district policies nor school practices create this possibility, school authorities and teachers should carefully monitor their discipline practices in general and their suspensions of minority students in particular. Revelant data of student academic performance and other social and cultural factors should also be incorporated into the monitoring process.

The recent case of *Girard School District vs. Pittenger* (1978) is instructive on this point. The Pennsylvania State Board of Education adopted several regulations concerning student discipline and the conduct of students in the public schools of the Commonwealth. Several local school districts filed suite against the state board, challenging the authority of the board to act in the matter. The suit sought to establish that matters of student discipline were exclusively reserved for the local boards of education, and that student conduct and discipline were not part of education.

The Pennsylvania Supreme Court ruled that even though the local school districts had substantial power to deal with student discipline, the delegation of the power was not exclusive. Therefore, the state board was well within its general powers. The reluctance or inability of school authorities and teachers to monitor effectively the discipline system at the local level and the refusal of state agencies to exercise monitoring powers are still very real issues for educators concerned about student discipline in general and DMD in particular.

The probability of a violation of constitutional rights can spur the monitoring and evaluation process undertaken by school officials. This approach may protect the school from litigation alleging the abridgment of constitutional guarantees by a particular group of students. However, the reason for undertaking the monitoring and evaluating process should be to achieve equity in the treatment of students in the school.

The problem of disproportionate minority discipline was directly attacked in a court case from Dallas, Texas. In *Hawkins vs. Coleman* (1974), the plaintiffs argued that the student discipline and suspension procedures were enforced in a racially discriminatory manner. The court agreed. The plaintiffs used the expert testimony of an educational psychologist, documented empirical evidence of the suspensions for students of each race, and obtained a school official's admission that "white institutional racism" existed in the district. This case is significant for several reasons: It represents a judicial review of the disciplinary practices within a local school district; DMD was found to exist within the district; the court mandated a review of the discipline program in the district; and the court directed that affirmative actions be undertaken to lessen white institutional racism in the district.

The Structure of the Discipline Adjudication Process

Since the decision in Goss vs. Lopez (1975), most districts have developed reasonable due-process procedures for student discipline. These procedures vary, usually becoming more complex with the severity of the student's offense. Most administrators and teachers have learned to live with these procedural requirements and have developed local district policies to make these constitutional guarantees operational. Due-process procedures may have been beneficial in assuring each student a modicum of fair treatment in the handling, hearing, and processing of their cases. Nevertheless, such procedures have not had a appreciable impact on DMD. There may be clear limitations regarding the use of the legal process for problems of behavioral inequity within our school systems. Handler (1967) has observed:

> The development of sound social policy and the proper implementation of that policy are beyond the competence of most lawyers....The crucial battle grounds of social direction and control of the urban scene will not be individual suits against bureaucrats or other court cases. (p. 12)

The authors of Children Out of School in America (1974) noted:

> The Office of Civil Rights has argued that effective enforcement of Title VI, and particularly the holding of compliance hearings prior to termination of federal funds, is stymied by extradordinarily high judicial demands in relation to the burden of proof the Office of Civil Rights must maintain. (p. 149)

The problem of DMD can also be examined in a sociological manner. Is there a relationship between the resources available for dispute processing, the consequences of dispute processing, and the form of social organization (Felstiner, 1974)? Educators can gain effective insights to DMD by focusing on the problem of minority student discipline as a means of dispute processing.

Felstiner (1974) found that the adjudicative process frequently alienates the loser, placing the individual in a psychologically unstable condition. The individual is required to change attitudes toward either his/her past behavior or the adjudicative process. While some individuals may change their past behaviors, more are likely to change their attitudes toward the process.

> One would, therefore, expect that loser compliance with adjudicative decision is produced not by their merits, but by the coercive power which they command. Unconvinced of their original error, losers respond to an adverse decision only because the consequences of not responding would be worse. (Felstiner, 1974)

In the processing and management of minority student behaviors in school, educators may not be teaching the desired behavioral lesson to the students by using the adjudicative process. Minority students may accept both the adjudicative process and the result of that process only because it would be worse not to respond. However, students in general and minority students in particular may not change their attitudes toward either their past or present behaviors. As an instructive medium, adjudication may be ineffective in accomplishing the desired conduct in students.

It is usually assumed that a student code of conduct and quasi-judicial procedures are not meant to exclude students but to inform them of the behaviors and behavioral limits of the school, i.e., to socialize them. Therefore, educators should think of alternative ways to process disputes concerning minority students. Felstiner (1974) suggests an alternative:

> Where dispute processing is to be provided for a different kind of social unit, it would be well to recognize at the outset that only mediation may be effective, and to maximize the use of third parties who are likely to share the social and cultural experience of the disputants and who have some preprocessing information about them as personalities--a neighborhood notable is preferable to a trained social worker or lawyer who is an 'outsider.' (p. 77)

Experimenting with alternate ways of processing disputes involving minority student behaviors may be limited by school resources. Usually it is not economic barriers (lack of funds or inability to reallocate resources) but a failure of educational imagination that limits the development of alternatives. Felstiner (1974) observed:

> Adjudication requires expertise in the social rules governing behavior and, frequently, in the secondary rules governing the conduct of disputes. This expertise is relatively easy to create on a mass basis. (p. 73)

This observation seems unfortunately appropriate for school systems in the handling of student discipline cases. There are social and cultural experiences that can and should be worked into the fabric of any system selected to handle disputes of a behavioral nature in school.

The personal investment felt by educators in the system is high, and it is hard to overcome inverted logic that "the procedures are working, because the violators are out of school." But uncomfortable question remains: Does the structure and the process of handling minority student discipline contribute to the problem of DMD? Clearly, educators must have the necessary tools and methods to conduct a meaningful inquiry.

While the investigation of in-school alternative education programs is beyond the scope of this article, it is important to point out that alternative programs frequently contain substantial weaknesses. Most often minority students are placed in those programs solely because of their in-school behaviors. Focusing exclusively on the student's behavior does not provide a substantive basis for educational programming.

> School officials must be willing to come to grips with the fact that the root problem of a student's behavior may also be found, in whole or in part (1) in how a teacher manages his/her classroom or relates to students; (2) in the hasty judgments of school personnel whose reactions are based on partial information or on cultural/racial stereotypes or on his/her personal values; and (3) in a range of other school-related, peer-related, home-related, or community-related factors. (Mizell, 1978, pp. 216-217)

In-school alternative programs may reduce the suspensions of students, particularly minority students. However, the effect may not be so much to reduce DMD as to shift the problem of disproportionality from discipline to educational programming. Except for moving the problem to a new level of abstraction, little may be actually accomplished.

> The truth is that many school systems have not learned to deal with behavior problems, and their only response is the age-old one; banishment from the institution....School systems must learn to deal more flexibly with student behavior problems: They must be more institutionally

> adaptive, and thus more considerate of the educational interest of their changes. (Yudof, 1975, p. 380)

Institutionalization and Cultural Difference

The form of social organization can delimit, control, and impact upon the form of dispute processing within an institution. By neglect, oversight, or design, relevant cultural considerations often are not considered in the handling of disputes. However, culture plays an important role in another dimension of the symbolic interaction in the social process of schooling. An examination of the relationship between institutionalization and culture within the organizational framework of schooling is necessary in understanding DMD.

> The greater the generational uniformity of cultural understandings, the greater the maintenance without direct social control, the greater the resistance to change through personal influence....The degree of institutionalization, depending on personal influence, organizational context or office directly affected three major aspects of persistence: generational informity, maintenance and resistance to change. (Zucker, 1977, p. 741)

These findings suggest that a highly institutionalized and increasingly stable professional staff could unconsciously display a uniformity of countervailing cultural messages from minority youngsters. Additionally, an increased resistance to change might reflect an insensitivity to the demands placed on teachers, the school or the district resources by a minority student or group of mority students. Bearing directly on this point is an observation by Berger and Luckman (1966):

> Legitimation justifies the institutional order by giving normative dignity to its practical imperatives. It is important to understand the legitimation has a cognitive as well as a normative element. In other words, legitimation is not just a matter of values. It always implies knowledge as well. (p. 93)

Thus, the often overlooked dimension of the normative nature of legitimation becomes apparent. in our schools, the rules and regulations governing and controlling student conduct are only one aspect of the normative structure of the institution--of legitimation. These policies and practices are the formal "rules of the game." The use of the legal structure can result in modestly successful reviews of this formal aspect of the normative structure. This increases the probability that the rules of the game are fair, that due-process procedures are involved in the playing of the game, and that the "effect of the game on players can be--albeit with less success--statistically and judicially monitored.

Here our concern is with the cognitive element, i.e., how the staff thinks about schooling. More particularly, how the staff thinks about student behaviors and specifically about minority student behaviors. If institutionalization creates a resistance to cultural change, then the behaviors problem of minority students becomes one of conceptualization--an issue of staff attitudes toward a culturally different student clientele.

Union contracts and teacher association agreements sometimes include references to the problem of student discipline. These references serve as general examples of a cognitive agreement regarding general student discipline and specific in-school student behaviors. While the language of these contracts and negotiated agreements varies between school districts, it reflects a uniform conceptual framework regarding in-school student behaviors. For example, the contract between the Pontiac, Michigan School District and the Pontiac Teacher's Education Association (Note 2, 1977) states:

> A teacher shall have the right to appeal a disciplinary action taken by an administrator to that administrator's immediate supervisor. In the event that a teacher perceives that a classroom assignment contains an inequitable number of disruptive students, that teacher shall have the right to request a review of student placement in that classroom. This review shall be conducted by a committee consisting of a Board representative, the teacher concerned, and an Association representative. The recommendation of the three-member committee shall be implemented if there is unanimous agreement. (p. 36)

Such contractual agreements reflect patterns of agreement on the part of the instructional staff. These patterns are reinforced by both institutionalization patterns and socialization practices in the classroom. As behavioral responses and management techniques, these conceptions and their legitimation in contract language may not be culturally relevant. Drucker (1973) observed that "management is not culture-free, that is, part of the world of nature. It is a social function. It is, therefore, both socially accountable and culturally embedded." (p. 18)

The cognitive assumptions that underpin professionalism as well as the process of socialization dictate "ways of thinking" about the process of schooling. These assumptions may be open to interpretation and argument in terms of their cognitive presuppositions. If left unexamined, they may lead to misunderstandings, mutual disrespect, conflict, and sometimes open hostility between staff and students.

The management of any organization, especially one whose purpose is to transmit knowledge and cultural values, is not culturally free. Thus, DMD must be scrutinized in light of the cognitive assumptions that underpin the normative framework of the institution. The model of the student as well as the idea of the educational ritual must bear some relationship to the culture(s) the school serves.

Efforts to examine and reduce the latent cultural bias inherent in the cognitive processes of school governance must e undertaken. Just as the educational community has reviewed for cultural bias its measurement procedures and techniques of student evaluation for academic classification and testing, so too must responses to student behaviors be reviewed.

The Pattern of Antidemocratic Practice

Isolated contemplation about cognitive patterns and commonly held assumptions concerning in-school behaviors will accomplish little substantive change. The relationship of these cognitive patterns to the behavioral practices within the school must be examined. Autocratic practices and the climate of behavioral inequity in contemporary schooling must be investigated along with their relationship to social policies.

Waller (1932) noted the crucial importance of discipline and its relationship to democratic practices in the school. He observed a peculiar circularity in that relationship:

> The school is continually threatened because it is autocratic, and it has to be autocratic because it is threatened. The antagonistic forces are balanced in that ever-fickle equilibrium which is discipline. (p. 11)

Recently Morgan (1977) observed that antidemocratic practices of modern schooling generally demand uniform activity of all students. When students are not interested in sharing that activity, they are defined as problematic by the staff. Morgan found that "functional pressures weigh on the side of employing behavioral discipline rather than taking the time to engage those students in meaningful learning" (p. 56).

External restraints on teachers often prevent the development of an individualized approach to the education of students. The social policy considerations that provide the foundation for these restraints also bear examination. If the school is to act as a mechanism of social selection for the society at large, the process of selection will be broken down into at least two components--academic and behavioral.

As a result, teachers find themselves in the middle of a policy dilemma. Teachers recognize that children learn in different ways, at different times, and at different speeds, i.e., they have different needs. Nevertheless, they are confronted with external restraints on the teaching situation. State competencies, grading, tests, and tracking of students serve as restraints for the academic component. Discipline codes and school governance policies confront them in the behavioral component of the sorting process. Teachers may actually have little choice of the options available. For example, one teacher stated: "If we enforced all the rules, we'd have a riot here. We really would. We're the ones who deal with the kids every day, and some of the rules are absurd." (Morgan, 1977, p. 68)

Structurally, the democratic nature of schooling is related to the student's position in the curriculum. The higher the track the more likely the schooling experience will be democratic; the lower the track the less democratic the classroom experience is likely to be. This fact is directly related to the potential for student misbehaviors. Moreover, the measures of classroom control exercised with lower-level students achieves at least two negative results, according to Morgan (1977):

> On the one hand, by emphasizing order and tight constraints, it reinforces authoritarian patterns of dealing with institutional control. On the other, since the learning process is not intrinsically interesting, and there is less hope for success and more awareness of failure, low-level students learn a negative lesson of personal efficacy. The most likely way to influence the school environment is by the kind of disruptive, uninvolved behavior that reduces chances for academic school success. (p. 11)

Furthermore, the antidemocratic practices of modern schooling and their differential effects upon students perpetuates a vicious cycle. The failure of the schools to respond to the educational needs of students, especially culturally or racially distinct students, is viewed as both generalized and problematic. By viewing the disinterested, the slackard, the troubled, the troublesome, and unprepared students as problems,

> Schools shape the learning experience to appeal to the need for immediate gratification; factual learning becomes the norm. Yet these children come to see that learning is fundamentally directionless and, accordingly, meaningless; they become alientated from the institution of schooling and they have to be more overtly controlled; being more overtly controlled for no meaningful reason, they become more alienated--and so the vicious cycle goes. (Morgan, 1977, p. 126)

Instead of responding humanly to the educational needs of individual students, the school produces a social system that generates a differential form of overt behavior control. At the same time the system produces student alienation among groups of students. The more alienated the student the more likely he/she will engage in disruptive and prohibited behaviors in school. The greater liklihood of such behavioral outcomes, the tighter the behavioral control of the school staff is likely to be, and the higher the DMD ratio for minority students.

What is at stake here is not some generalized notion of student freedom, the abscence of restraints or supervision, or laxity in discipline. The issue is structural, and is anchored in the social policies or demands concerning the function of schools. One cannot assume that the structure of modern schooling in its academic and behavioral aspects responds to the needs of all students. By following the policies and the rules, even without making that assumption, a situation of behavioral inequity has been created that impacts disproportionately upon minority youngsters.

The alienation and estrangement felt by minority youngsters in school is perhaps displayed behaviorally. As such it is reflected by their high suspension rates. If this is so, DMD can be read as both an index of the cultural sensitivity for any given school and as a measure of democratic school practices within that institution. In the end, behavioral inequity in the school is perhaps only a statistical reflection of deeper curricular problems and issues of social policy that lie at the heart of the educational process.

RECOMMENDATIONS FOR TEACHER EDUCATION

> The authors of one of the early studies on DMD stated: If research is needed to improve teaching these children, it should be undertaken at universities cooperating with public schools. Courses, workshops, summer sessions, and literature should be offered through universities and

professional organizations to help children in trouble. (Children Out of School, 1974, p. 148)

At the preservice level, students should develop specific competencies for recognizing and dealing with general student discipline, particularly the discipline of minority students. This might include the following competencies:

1. Demonstrated skills in the linkage of behavior standards with learning skills, so as to differentiate the cultural preference of student behavior held by the instructor (as opposed to the plurality of student behaviors that may be amenable to learning mastery).

2. Skills in the instruction and teaching of behaviors to students, including:

    a. The rationale for the in class behavioral standards relevant to culturally distinct students, and the skills for communicating these standards to minority students in a culturally meaningful fashion.

    b. The developmental strategies necessary to formulate the behavioral lessons necessary for the students.

    c. The expertise necessary for the articulate use of the curriculum to achieve and assist in the behavorial lessons necessary to be taught.

    d. The insight necessary for the recognition and use of the curriculum to respond to the behavioral needs of the students in class, with particular emphasis upon the needs of minority students.

    e. An awareness of--and an ability to establish--reasonable behavioral goals for all students in the class.

3. Demonstrated skills in the accurate and relevant recordkeeping practices concerning classroom misbehaviors.

4. Skills in mating, matching, peer pairing, and structuring in-class student interaction, so as to reduce the potential for in-class student misbehaviors.

5. The ability and skills for self-assessment in the classroom interaction with students; and the competencies to effectively change, alter, and modify

teacher interaction with students that may contribute to student misbehaviors or prove to be problematic with minority and culturally different students. This would include: interactive skills and the ability to establish classroom operating procedures (rules) that will govern and control the interaction and behaviors in the classroom. Skills in the in-class discussion and management of student misbehaviors exercised in a positive, effective democratic manner with the class. Skills in the in-class involvement of misbehaving students to reduce the alienation, isolation, and peer-group sanction of these students.

6. Skills in the use and maintenance of a positive in-class reward system for both individual student and classwide behaviors. The competencies in the development and employment of any reward system should reflect ability and skill in recognizing the cultural basis of the rewards and should incorporate those concepts, items, and events important to minority students.

7. Skills in different teaching styles and methods of instruction and the ability to accuractely gage their impact upon minority students and their behaviors in the class.

8. Skills in and an awareness of information processing structures of minority students, especially those minority students who converse in class in black or other culturally significant dialects.

9. Abilities and skills in accurate diagnosis of students who need supplementary coaching in both academic and behavioral skills.

10. Skills and the demonstrated ability in the development, operation, and monitoring of alternatives necessary for those students who continue to have behavioral difficulties in the class. These alternatives should include curricular alternatives--individual educational plans (IEP)--and behavioral options--behavioral education plans (BEP).

11. Demonstrated abilities in interpersonal relations with parents of minority and culturally different students including skills and the ability to extract from the parent clues, insights, and ideas that may increase the effective management of the student in the classroom, and which will lead to increased academic performance and a reduction of misbehaviors. Such items may range

from effective sanctions and rewards to patterns of adult-child interaction that increase the likelihood of a positive student response.

12. Skills and a demonstrated ability of the teacher to clearly establish the limits of his or her involvement with the misbehaviors of the students and the ability to specify school policies and practics concerning student behaviors in a non-threatening manner.

At the preservice level at least one component of the curriculum might specifically address student discipline. This component should help students develop the competencies above and to systematically examine the following:

1. The teacher's role in the student discipline process.
2. The complexity of the problem of behavioral inequities experienced by minority and culturally distinct students.
3. The behavorial implications of cultural differences between teachers and students in terms of in-school student and staff behaviors.
4. The law and policy implications of student discipline in general and disproportinate minority discipline in particular.
5. School discipline codes, their development, and teacher and staff practices under these codes.
6. Classroom operating procedures for staff in the multicultural classroom.
7. Record keeping practices concerning student discipline for the classroom teacher.
8. Counseling techniques and coaching methods for students in the multicultural classroom, with particular emphasis on those techniques that work effectively with minority and culturally distinct students.
9. In-school curricular and behavioral alternatives for misbehaving students.
10. Conference and guidance techniques for parents of students in the multicultural classroom, with particular emphasis on those techniques and strategies that work

for minority, culturally distinct, and lower socioeconomic-status parents.

11. The sociological, psychological, and economic impacts of school discipline in general, minority discipline in particular, and the effects of student exclusion from school.

12. The multicultural practicum wherein exposure to these issues, problems, and concerns can be demonstrated by the teacher as skills and competencies.

These recommendations make no judgment concerning the institutional policies in teacher-training institutions. Nevertheless, we specifically caution against developing educational programming that exclusively focuses on student behavior as the problem. Such a focus would miss the interactive dynamics of the problem, simplify the true complexities of behavioral inequity, and ignore many significant legal issues.

It seems clear that disproportionate minority discipline imposes a barrier for culturally different students. It is also evident that this impediment to educational equity will be overcome only if teachers systematically develop appropriate skills and competencies. To this we hope that the recommendations we have made will enable educators to overcome the barriers that behavioral inequity generates in our schools.

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